

THE CONGREGATIONALIST

Boston Thursday 29 August 1895

GIVE HAPPINESS

*GIVE happiness. What if thy heart be sad?
Dry thine own eyes to wipe another's tears.
In this good world there are so many biers
Carried by souls in blackest raiment clad,
Souls dazed by desolation and half-mad,
Mourning their dead—dead hopes, dead joys, dead years—
Blind to the star that every midnight cheers,
Deaf to the song that makes each morning glad.*

*Give spicy blooms where flowers never grow,
Give food where starving hearts fight fate's decree,
Give rest where tired hands and feet drag slow,
Give sight to eyes too full of tears to see,
Give music where sweet trumpets never blow,
Give happiness, and joy shall garment thee.*

*Written for The Congregationalist by
EMMA C. DOWD.*

Religious Notices.

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

THE churches of Syracuse will entertain the delegates to the National Council. Those desirous of such entertainment or those who wish information in regard to hotels and boarding houses are requested to write George A. Mosher, chairman of the entertainment committee, before Sept. 15; due replies will be made to such notifications.

THE AMERICAN SUNDAY SCHOOL UNION has been at work seventy-one years for the retired rural districts. Its union methods specially commend it to communities of sparse populations divided in religious sentiments. Its missionaries visit families, distribute religious literature, hold evangelistic meetings and organize Sunday Schools. Probably no evangelizing agency has larger results for the amount expended. 11,000,000 children are set out of Sunday School. Will you help to save them? send to Rev. Addison P. Foster, D. D., New England secretary, 1 Beacon St., Room 40, Boston.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sponsors chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.
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AND BOSTON RECORDER.

The Recorder founded 1818: The Congregationalist, 1848.

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EDUCATION.

— Miss Florence Kelsey of Worcester is on her way to Honolulu to fill the chair of Greek in the Oahu College at that place.

— Chautauqua keeps the vigor of her youth and is still growing, although in years she has more than reached her majority. The numbers in attendance have been larger this season than ever before. More than 2,000 pupils have been enrolled in her schools and colleges. Wednesday, Aug. 21, was the Recognition Day of the C. L. S. C. and over 200 of the graduating class passed through the arches. Dr. W. A. Duncan, as usual, acted as marshal of the day, the address was delivered by Hamilton W. Mabie of *The Outlook* and Bishop Vincent awarded the diplomas. The day closed with social reunions and a gathering in the great amphitheater, where speeches were made and songs sung.

— The trustees in Boston upon the nomination of the directors at Harpoot, Turkey, have elected Rev. C. F. Gates president of Euphrates College. Mr. Gates went out in 1881 from Chicago, a missionary of the American Board to Mardin, Turkey. He is a graduate of Beloit College in 1877, and of the Chicago Theological Seminary in 1881. In Mardin he built up a strong high school for the Arabic-speaking nominal Christians of northern Mesopotamia. Euphrates College occupies a unique position of influence in Armenia, being the only institution of its class in that country. Already during the eighteen years of the history of the college, its alumni have gone out into the Christian and educational work of Turkey, and are exerting a broad influence for reform. The college is growing in favor continually with all classes, and under the leadership of Mr. Gates has a splendid future before it. During the political upheavals of the past year it has kept itself remarkably free from suspicious entanglements and has enjoyed the confidence of the Turkish officials. When Mr. Gates was in this country five years ago he temporarily became an instructor in Chicago Theological Seminary and was urged by the trustees to accept permanently a professorship. He refused the offer and returned to Turkey.

Whatever is of God is common to our use, nor must any one so appropriate his benefits and gifts as to prevent the whole human race from an equal enjoyment of the divine bounty and generosity. Thus, equally for all, the day lightens us, the sun shines, the shower waters, the wind blows and a common slumber comes to the sleepers, and the shining of the stars and of the moon is collective property. By this example of equality the man who owns rents and profits which he shares with the fraternity, being himself by his free gifts both common and righteous, is an imitation of God the Father.—*St. Cyprian*.

The pottery firm of Richard Briggs & Co. of this city have brought out a "Holmes Medallion," which is an attempt to provide a memorial of the Boston poet, whose decease was the last great loss to American letters. The medallion consists of a bas-relief portrait bust in Parian, of cabinet photograph size, mounted on a blue oval panel, the whole being six inches and a half by five. Artistically the effect is pleasing. The contrast of the white against the blue is soft and grateful to the eye, and the execution of the medallion itself is delicate and fine. It was manufactured by Josiah Wedgwood & Sons.

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THE CONGREGATIONALIST

Volume LXXX

Boston Thursday 29 August 1895

Number 35

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BOSTON has put on her finest apparel to welcome the great army of Knights Templar marching in upon us from every part of the country. Gorgeously colored drapery covers our buildings and is appropriate, for it reflects the splendor with which our visitors are clothed. Never again need it be said that women monopolize adornment in dress. Feathers wave in the breeze and gilt flashes in the sunlight and swords with polished scabbards clatter along the pavements as Sir Knights move up and down our streets. Welcome, gentlemen, from California and Georgia and Missouri and Maine and every other State. Your emblems speak of the chivalry of other days. We hope you will keep fresh the meanings that brought these emblems into use, and add to them zeal in the crusade of modern philanthropy and brotherhood. The Grand Prelate, Dr. McGrath, at the Knights services in Trinity Church last Sunday chose a text which, we trust, expresses the ambition of the order: "Whosoever shall give to drink a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Every member of this order pledges himself to maintain and defend the Christian religion. We should be pleased, next week, to record as faithful practice of its principles by our visitors as that by which our last great assembly, the Christian Endeavorers, honored Boston.

With no churches in foreign fields are our Congregational churches in America more closely united in interest than with those planted by our missionaries in Japan. We are glad to present this week a review of the history of missions in that country and a statement of the present attitude of the Kumiai churches by one of their leaders, Rev. Mr. Yokoi. It is especially timely in view of the departure week after next of the four brethren to be sent by the American Board as a commission to the Japanese churches. These brethren, who go without any expense to the board, will spend several months studying the situation, in order to establish, if possible, such relations between the board and the Kumiai churches as will lead to the greatest strength and growth of these churches. The commission is composed of men of wide experience, a thoroughly catholic spirit and extended knowledge of the history of missions in

other lands. They have at heart the interests of the whole Church of Christ and, the spirit of the Japanese churches being as Mr. Yokoi describes it, and the aims of the missionaries being as set forth in Mr. Pettee's letter, we look forward with confidence to the wise settlement of the delicate questions now before them and to great advances of Christianity in Japan.

Rev. Clay MacCaulay, the only missionary in Japan of the Unitarian denomination, has written a letter to a Japanese defining Unitarianism. He says it is directed by three principles, which are in fact but two—free thought and moral character. "Unitarianism," he says, "has never had a fixed Christian theology," but Unitarians are agreed in opposing both Catholic and Protestant creeds concerning "the Trinity, the Deity of Christ, the Bible, salvation and human destiny." "Unitarianism is not necessarily confined to Christianity." "Jesus and Sakya, I believe, would have found no reason for separation from one another." From this exposition of Unitarianism by one of its foreign missionaries, we learn that while it has no fixed positive theology to present to believers in other religions, it is fixed in its opposition to the distinctive doctrines of Christianity. Free thought and morality, we suppose, would be claimed as directing principles by the believers in nearly all religions. Naturally, the Japanese are inquiring what is the object of Mr. MacCaulay's mission, which seems to be indicated by his frank statement that Unitarianism "must not be thought of as hostile to any form of religion in Japan," but that Unitarians are agreed in disbelieving in "so called Roman Catholic and orthodox Protestant creeds." Whatever the impression made in Japan by Mr. MacCaulay's letter, it ought to be a sufficient explanation to Americans why Unitarian foreign missions are failures invariably.

Public worship is what we make it. It needs not nearly so much to be enriched with liturgies or with music as with the sacrifices of prepared minds and hearts. As these offerings become less genuine and deliberate, the outward display grows more elaborate. But artificial stimulants to worship, like stimulants for the body, do not promote health of the soul. They must be constantly increased or their effects are continually lessened. Where every attendant at church goes as a worshiper from his closet with a sense of the presence of the Holy Spirit, increased by secret communion with him, his presence inspires every other worshiper. The prayers are talks with our heavenly Father. The songs are in harmony with angel choirs. The sermon is a message from above, kindling with celestial fire. The entire service is a benediction whose fragrance returns with the worshiper to his home. Each one who next Sunday prepares himself for public worship and at-

tends in the spirit of prayer will take with him a gift which all his brethren will share.

THE END OF THE ANDOVER INQUIRY.

We print on page 315 the text of the decision of the Board of Visitors given after the hearing in the case of Prof. William H. Ryder at Andover Theological Seminary, Aug. 22. The statement of the board that further inquiry is not necessary at present will be received with satisfaction by the friends of the seminary.

It appears that the trustees had been investigating the same case for about a year and a half. Last May they communicated to the Board of Visitors a formal statement, unanimously voted, declaring their dissatisfaction with some of Professor Ryder's views, but also their belief, after investigation, that he held substantially the doctrines contained in the creed. Upon the receipt of this communication from the trustees, the visitors at the annual meeting seem to have felt the obligation laid on them in the exercise of their trust to make further inquiry. We last week gave the facts concerning the commencement of this inquiry and its successive steps. It is, of course, understood that this investigation was in no sense a trial. No charges were preferred against Professor Ryder. Questions concerning his teaching were presented to him by both boards, which he frankly answered.

At the adjourned meeting of the Board of Visitors last Thursday, the trustees presented to that body a communication in which they stated that they had expressed or intended to express certain cautionary words to Professor Ryder. They also presented reasons why they hoped that he would be regarded as standing within the creed, according to the intent of the founders, and that the visitors would concur in the opinions and actions of the trustees. Professor Ryder replied in writing to the latest communication from the visitors addressed to him, presenting ably and with great clearness his views concerning the points at issue. He particularly denied holding certain errors which had awakened their apprehensions. He so stated his belief concerning the nature and person and incarnation of Christ that he placed himself, in the opinion of the visitors, clearly within the lines of the seminary creed. These were the only topics under discussion. He believes fully in the real divinity of our Lord Jesus Christ, the only mediator between God and man and the Saviour of the world, and he declared that he had preached this gospel during his entire ministry. The language of the published deliverance of the visitors shows that their decision was reached, not by lowering the obligations of the seminary standards, but by their conviction that Professor Ryder fairly agreed with these standards on the points at issue. It should be noted further that when Professor Ryder first entered

on his professorship he presented to the visitors and trustees a paper explaining his interpretations of the creed of the seminary and the conditions on which he was willing to subscribe to it. He was accepted by the boards as then constituted without any demurrer as to his views, and when he recently renewed his subscription before the trustees it was expressly understood to be with these same qualifications, though without the knowledge of the present Board of Visitors. His teaching has probably been consistent with his method of subscription to the creed. We have read his explanations carefully and are satisfied that no one could fairly charge him with any lack of honesty or consistency in signing the creed and teaching the views he has expressed in his papers addressed to the visitors.

Yet it is possible that some peculiarities in Professor Ryder's teachings may have given rise to fears which undoubtedly have been felt by some who have learned of these teachings through the statements of his pupils. It is also possible that some of his exegesis may need reconsideration, if he would save himself from being misunderstood. But in ability, devotion to his work, Christian spirit, fraternal fellowship with the students and in the esteem of the people of Andover, Professor Ryder does not rank second to any of his associates. His labors, not only in connection with the seminary, but in the Christian work of the town, have been abundant and everywhere acceptable, and the rejoicing on Andover Hill is hearty and universal that this inquiry has so resulted as not only to insure his continuance in his professorship, but not in any respect to lessen his influence or his usefulness in his profession.

The task of inquiring into the soundness of the instruction given by a professor cannot be a pleasant one, and it is very unpopular in the eyes of the public. Yet those who have accepted the oversight of our institutions of learning cannot honorably avoid the requirements of their trust. Not to uphold them in so doing would be to cheapen public integrity and to discourage gifts for founding and upbuilding such institutions. The wisdom, or want of it, of encumbering such gifts by requiring conditions like that of subscription to the Andover creed is a question we cannot now discuss. But it is fortunate in this case that both boards have acted with scrupulous care in their guardianship of the interests of the seminary and that they are acting in entire harmony. It is possible that, while adherence to the great doctrines which the creed affirms will not less be insisted on as an essential qualification for holding the office of teacher in the seminary, the result of this inquiry may confirm the precedent against the mere literalness of interpretation which some have held to be necessary. With the assurance that controversy has ceased, at least for the present, we trust that this oldest of our theological institutions has entered on an enlarged career of usefulness and prosperity.

RIGHTEOUSNESS IS PRACTICABLE.

When Commissioner Roosevelt and his colleagues undertook the impartial enforcement of the excise law in New York, the saloon keepers resisted him with confidence. They counted, of course, on the support of the brewers, the liquor drinkers and gener-

ally of the unthinking classes, to whom liberty and lawlessness mean much the same thing. But they relied far more on the balance of public opinion being on the side of laxity, because of its want of faith that righteousness is practicable. Their confidence was not without reason. Between the opponents and the defenders of laws upholding morality there is always a large class who would prefer the enforcement of these laws, but do not believe they can be enforced. Public opinion easily sags. It is pulled down by the dead weight of well-meaning, but faint-hearted, men.

Mr. Roosevelt's persistence, backed by Recorder Goff, has resulted in two months in a remarkable victory. What multitudes said ought not to be tried because it could not be done has been done. The saloons of New York have been closed on Sunday. The saloon keepers have formally surrendered and declare, with evident sincerity, that they will not continue to defy the law. They know when they are beaten. Public sentiment has been wonderfully strengthened in supporting law. Courts and police feel encouraged in doing their duty. Those who wanted good laws but doubted if they could have them are more than ever determined to secure them. Sundays are quieter, there is more money for the families of working men, good order is gaining ground. Beyond question, a much larger vote in favor of Sunday closing would be cast in New York city today than two months ago. Nor is the influence of this brave stand for righteousness merely local. Brooklyn is beginning to feel uneasy because its reform mayor and his associates have not the courage to follow the example of New York. Buffalo, Rochester and other cities are waking up to realize their opportunities for better government. Many people are coming to see that, when they permit without protest the disregard of law by those to whom they have intrusted its enforcement, they are themselves bad citizens.

Whatever the outcome of this movement in New York may be, its lessons cannot be passed by unheeded. The courage of a few resolute men has proved that righteousness is practicable, and thereby has rallied to the side of righteousness many who had been uncertain. It has persuaded many more that practicable righteousness is desirable. It has helped to demonstrate to many who had been indifferent that their own safety and the integrity of our country imperatively summon them to uphold law. Two months ago it might have been an open question whether New York city, with its heterogeneous mixture of immigrants from Central and Eastern Europe, could be relied on to govern itself. It may be a question still, but these two months have witnessed a decided advance in civic pride and toward unity in maintaining good government.

The lessons of this movement have a wide application. They show that the wisdom of law cannot be safely challenged by defying it; that public sentiment will respond to honest efforts for good government for the sake of self-protection, if for no other reason. They show that a man who accepts a public trust and fails to fulfill it, because he does not approve of its provisions, is a corrupter of morals, and that integrity is the first principle in self-government. In a word, this movement ought to teach us that whoever puts him-

self above or outside of obligations which he has voluntarily accepted is a bad citizen. Nothing more surely subverts social order and moral integrity than acting on the conviction that the people can be independent of the laws they have made, and that righteousness is impracticable.

THE RETURN OF THE JEWS TO PALESTINE.

No romance is so fascinating to many people as the idea of rehabilitating Palestine and making it a Jewish nation. Many Jews and many Christians alike regard this as necessary to the fulfillment of Old Testament prophecy, and seize on every sign of increase in the Jewish population there as a harbinger of the dawn of the new era and the end of this dispensation. *The Episcopal Recorder* says that new railroads are likely to be completed at an early day "which will traverse the country from Lebanon to the Dead Sea and the Euphrates," and prophesies in consequence great growth in commerce and population. A doctor of divinity, in *The North American Review* for August, proposes the erection of the Hebrew nation in Palestine to stand as a court of arbitration for the world, all nations to submit their differences to a body of learned Hebrews, thus abolishing war. These are but illustrations of the anticipated restoration of the Jews which may be found in current literature every month, indeed, there are several periodicals devoted entirely to this object.

We would not resist the spirit of prophecy. Doubtless God will accomplish his purposes. But we cannot always be sure that we have rightly interpreted his purposes till they are fulfilled. We wish, however, to present facts which show that present conditions in Palestine do not encourage the prospect of its speedy possession by Jews. The signs of their return in numbers and power have often been overestimated, sometimes with a purpose which is not divine.

The present population of the territory anciently known as Palestine is estimated at 650,000. A recent number of *The Journal* of the German Palestine Society gives the Jews in that country as 43,783. It is probable that they now number about 50,000. Nearly two-thirds of these are in and around Jerusalem, and most of the remainder are in twelve other cities. Safed has 6,120 in a population of 19,120, and Jaffa 2,500 in a population of 10,000. About 3,000 are in twenty eight agricultural colonies. The city of Salonika alone—the ancient Thessalonica—on the coast of Macedonia, contains more than one and a half times as many Jews as in the whole of Palestine.

The Jewish population has increased considerably within the last ten years, in spite of the opposition of the Turkish Government. But the larger part of these immigrants have been assisted to get to Palestine and supported since their arrival by contributions from without. The oldest colony, established in 1882 near Jaffa, consists of about 300 Russian Jews, many of them educated, and though it has received large sums from Russia is now self-supporting. The largest colony, near Haifa, has 800 members. Most of these colonies occupy land granted or leased to them by benevolent individuals or societies, and few of them are now self-sustaining. Large sums of money are annually collected in

Russia, Germany, England and other countries and sent to the Jews in Palestine. Several societies publish periodicals to disseminate information about the work, and it is through these principally that glowing accounts are circulated concerning the increase of Jewish immigrants and the prospects of the restoration of their kingdom. The Jews of New York city, who are more than four times as many as those in Palestine, increasing at a much more rapid rate and on the whole much more able and promising, do not attract great attention.

Of course the Palestine Jews encourage the speculations and hopes for the restoration of their nation, for it is a means of constant revenue to them. The intensity of their expressions of sorrow at their wailing place in Jerusalem may partly be understood when one remembers that they have been sent there and receive an income for that very purpose. But though of a common race they speak different languages, are distinguished as German, Polish, Russian, Spanish, etc., and these different nationalities have little intercourse with one another. They have little influence, if any, in the life of the country, and seem to have no plans or special desire to make their influence felt. From all that we could learn while in that country, work in their behalf is very discouraging; and the efforts to convert them to Christianity—if any are honestly made—seem well nigh hopeless.

The lines of railroad which are to open up the country, except that from Jaffa to Jerusalem, now in the hands of a receiver, exist only on paper or in the minds of their projectors, though a survey has been made for a road from Haifa to Damascus, and a few miles beginning at the former city have been graded. We doubt much if new roads will be built while Turkey retains control of the country. Taxation exhausts its resources, most of the money extorted by the government being taken away with little return of any kind. If Palestine should ever have a population as large proportionately as that of Belgium, the most densely inhabited country in Europe, it would contain about five millions. But much of Palestine is not adapted to and cannot be made to support a dense population. Whatever may be the purpose of God with respect to the future of that country, it does not now show signs of being extensively repopled by Jews; nor are the efforts of individuals and societies in other lands accomplishing much in that direction.

HOW IS TOIL A BLESSING?

A friend of ours once defined happiness as "having just enough to do." There is sound philosophy in the definition. Too much labor, either in quantity or quality, drains and exhausts. Too little allows one's powers of mind and body to become slack and feeble. But to be healthily and constantly busy, excepting during fairly earned periods of rest and recreation, is a blessing.

Work promotes prosperity. It develops our powers, broadens our range of experience and knowledge, interests us in the great material progress of the race and supplies most of us with the means of livelihood. Even those who are born to wealth find it necessary to engage in some regular occupation, even if it be not remunerative

in money, in order to keep from mental and moral deterioration.

This fact suggests the importance of toil as a means of strengthening and elevating character. Nobody is more to be pitied than the rich idler. He is assailed by many and fierce temptations which never beset the busy. He has the miserable consciousness of uselessness and fruitlessness, except in mischievous directions. Work results in concentration of purpose, increase of energy, fertility in resource and the general maturing and ennobling of character. It also promotes unselfishness and sympathy. It involves co-operation to a degree which forbids loneliness and develops mutual helpfulness.

The time is past in which work used to be considered menial. Its essential dignity and honorableness now are conceded. The world also is learning that all work is noble. It has been hard for many who labor with the hands to grasp the truth that brain work is at least equally severe and important, and the lesson is not yet learned fully. But the fact is coming to be appreciated.

Toil is one of God's best gifts to men, one of those for which the utmost gratitude is due. Therefore Labor Day in its annual return should remind us afresh of the divine love and care, and be observed in true reverence of spirit. Only those who welcome the opportunity of toil and who make the most of it appreciate truly how good God is to his children.

THE WEEK IN REVIEW.

Professor Norton's Criticism.

As long ago as 1853 Prof. Charles Eliot Norton of Harvard assumed the rôle of censor of American life. He said some true things then and so he did again last week at the annual dinner of the Ashfield Academy. It would be sad indeed for the country if there were not wise men like Professor Norton in it, who could remind their less cultured, less contented brethren of the original principles of this Government. But there is a pessimism born of seclusion and extreme culture which often ignores actual facts.

Professor Norton can scarcely find a country in which race and religious prejudice is not more assertive than it is here. The British, French and German national legislatures are displaying the same unwelcome phenomena that our own national and State legislative bodies have been revealing of late. If Professor Norton means to say that we fall far short of the ideal all will agree with him, but if he means to say that we are relatively more illiterate, more lawless than we used to be or more so than European peoples he errs.

France and the United States.

The French Government at last has consented to allow a representative of the United States legation to visit ex Consul Waller in Clairvaux prison. The charge against him is of having acted as a spy in Madagascar for the Hovas whom the French are trying to conquer. The authorities claim to be awaiting more information from the island and probably will disavow the court martial which condemned Mr. Waller if the United States insists. Thus far there is no public evidence that Waller was guilty of any offense against the French invaders of Madagascar. It is likely that he will be avenged speedily in an unexpected manner,

for the climate of the island is destroying the French forces rapidly. Several thousands are down with fever and the expedition, which is wholly unjustifiable morally and deserves to fail, may have to be abandoned. The history of Waller's case has raised some further question as to the wisdom of the course of Mr. Eustie, our ambassador to France. Too much may be made of small matters but it certainly is an open question if he is not out of place in so important an office.

British Politics.

The English Liberals have taken a new departure which should have important consequences. The political committee of the National Liberal Club has summoned a congress of the party, to meet Oct. 29. This step is a novel one for the club and is taken because of evident hesitation on the part of the National Liberal Federation and other usual leaders. The strongest element in the club is said to be Radical and the new policy bids fair to result in the establishment of a permanent committee which will dictate the party's course in Parliament instead of merely obeying the party whips as heretofore. The congress will attempt to reorganize the party and draw up a new platform. The two most significant questions to be considered are what temperance legislation is to be favored and what relation is to be held with the Irish members of Parliament. Sir William Harcourt stands sturdily by his local veto policy and will not admit that it cost him his defeat at Derby. Mr. Chamberlain's speech in Parliament on Aug. 22 was short but it afforded indications of a broad and vigorous colonial policy which may lead to great results if he is enabled to carry it out. The election of the convict, John Daly, to Parliament from Limerick has been canceled. Mr. Balfour's utterance respecting British acceptance of bi-metalism does not give much encouragement to those who expected a change of policy under the new ministry.

The Situation in China.

News from China continues scanty and contradictory. A report of an attack upon the American mission at Foo Chow is so improbable that it is discredited, as the United States cruiser Detroit is at Foo Chow with a considerable force. Commander Newell of the Detroit and United States Consul Hixson of Foo Chow are said to have gone to investigate the facts at Ku Cheng, and they also are stated to be imprisoned there, but neither report seems to be well grounded nor is believed at Washington. Liu Ping Chan, who has been reported as appointed imperial high commissioner to investigate the anti-foreign outrages, is credibly reported to have had an important hand in them and, should the news of his appointment be confirmed officially, a vigorous protest will be made by our Government, probably supported by England. Circumstances probably will force England and our own Government to take common ground and, if there were any responsible authoritative government ruling over a compact and manageable nation in China, we should urge the severest penalties for every massacre. As things are, it seems impossible for the Chinese Government to exercise much control over its people and to collect a large fine in money is probably all which we can do. There is a rumor that several of the ringleaders in the recent massacre of missionaries have been executed, but it needs confirmation.

NOTES.

Ohio, California and Washington must be debited with lynchings.

Gail Hamilton must be happy. She has refused to die and triumphed; and the new British Home Secretary has agreed to reopen investigation of the Mrs. Maybrick case.

There is no evidence as yet that Mr. Spofford, the librarian of Congress, is dishonest, but it is beyond dispute that he is overburdened with labor and surrounded by incompetent assistants.

London to Aberdeen, 540 miles, in 512 minutes is the record made last week of the fastest railroad train in the world. When this century opened to have traversed that distance in ten times the time would have been a wonder. What machinery for annihilating distance may another century bring?

The fact that President Gilman of Johns Hopkins University is at the head of the Bureau of Award of the Atlanta Exposition, that he has selected the men who are to serve with him, and devised the system which is to obtain, makes it almost certain that there will be no such unfortunate developments as were noted at the Columbian Exposition.

Some of the Armenians in prison in Constantinople have been released, but the infernos at Bitlis and other interior towns are still crowded with men and women who might better be dead. The affair at Tarsus proves to have been serious. Servants of Rev. Mr. Christie have been maltreated and his life threatened.

Attorney General Harmon has instructed the United States district attorney for Wyoming to apply to the United States courts for writs of *habeas corpus* in the cases of the Bannock and Shoshone Indians under arrest in Wyoming. Thus the intention of the Federal Power to assert the superiority of treaty rights over Wyoming State game laws is made clear.

The excise committee of the Wine, Liquor and Beer Dealers' Association of New York city and county has voted to discipline all members of the association who, after Sept. 1, do not close their places of business on Sunday. This action, if ratified by the association, will be formal notice to the community that the Police Commissioners have won and that "righteousness is practicable."

Public opinion, practically unanimous in this country against bull fights, has proved too strong for the managers of the Atlanta Exposition, and they have decided to abandon their plan to make this brutal sport a feature of the coming display of the industrial progress of the South. Let Spain have the monopoly of killing horses and bulls for amusement; and may the time soon come when the civilized world will put an end to Turkey because she permits women and children to be killed for the sport of savages.

IN BRIEF.

When you read "Franklin's" paragraph on "Chicago no place for unemployed ministers," substitute Boston for Chicago, and the statement will not lose a particle of its truthfulness.

The war song of the Japanese in their late conflict with China was our Tramp, Tramp, Tramp, the Boys Are Marching. So the writer of that song lived to see it inspire and lead two nations to victory.

A clever New England story writer has won renown lately in a new field of fiction by writing a detective story called *The Long Arm*. Great Britain and the United States need long arms and strong arms in China.

Rev. Dr. George Lorimer was about right when he told the International Co-operative Congress, in session in London last week, that we had too much philanthropy and too little

justice in this country, relatively speaking, of course.

Booker T. Washington of Tuskegee will fitly represent the Afro-American at the opening of the Atlanta Exposition. The unanimous vote of the directors selecting Mr. Washington was a tribute to his past service and his future promise.

While the West is being congratulated on its great crops it is worth while to note that New England this year is rejoicing in unusual agricultural wealth. That fact is no small factor in our national prosperity. All signs point to a joyous Thanksgiving Day.

Our editorial of last week, Dissatisfaction with the Prayer Meeting, is attracting considerable attention, if we may judge from references to it in our correspondence. We should be pleased to receive opinions concerning it and especially notes of personal experience.

Great Britain may refuse to do justice to the memory of Cromwell and reject the plan to erect a statue of him in the House of Parliament, but New England reverences his memory, and, thanks to Dr. Edward Everett Hale, a fine portrait of him now hangs in the Old South Meeting House, Boston.

The head masters of the great schools are no longer first favorites for the English Church's bishoprics. The see of Winchester has been filled by the transfer thither of the successful and popular Bishop of Rochester, who in turn is to be succeeded by Dr. Talbot, the energetic and efficient Vicar of Leeds.

We remind church treasurers that the books of the American Board will close next week on Saturday, Aug. 31. Every dollar that has been contributed should be sent to the board before that time, in order that the debt may be reduced as far as possible. By the way, the meeting of the Board at Brooklyn is to begin Oct. 15, not Oct. 9, as stated on our first page last week.

Grand Prelate McGrath, in his sermon to the Knights Templar last Sunday, suggested a kind of chivalry which needs to be cultivated, when he said: "There is certainly in these days as much need for the reverence of women toward men, as for the reverence of men for women." There is great need that each sex strive to be worthy of the other's reverence. That is a type of chivalry which lifts any society to the highest rank.

Agnosticism is perpetuated on Professor Huxley's tombstone, which reads thus:

And if there be no meeting past the grave,
If all is darkness, silence, yet 'tis rest.
Be not afraid, ye waiting hearts that weep,
For God still giveth his beloved sleep.
And if an endless sleep he wills so best.

Here is the peculiar combination of belief and unbelief which, as Richard Hutton points out in the September *Forum*, made Huxley's life so inconsistent.

It is our prayer and hope that the two articles by Professor Bruce, the first of which we publish this week, will be the means of deepening the spiritual life of thousands of our readers. This first article presents the negative side of the shield, the next will present its positive side—the counterfeit, then the genuine side of Christian character. May these articles reveal to many the presence of God and his Spirit working to transform men into his likeness.

Mr. Gladstone says that while he is grateful to science for all that it has done and is doing, nevertheless "Christianity stands in no need of it and is as able now as ever to hold its own ground." Said a decade ago this would have called forth the most bitter denunciation. Today it simply records the attitude of the most intelligent scientists, philosophers and theologians. Principal Fair-

bairn recently put the same truth in another form when he said, "The more potent science has become in its own sphere the more impotent it is beyond it."

Baedeker's guide-books are the most valuable for travelers, especially in the Orient. But it may be that the information they contain will have to be restricted in the future. A London jury has awarded fifty pounds damages to the proprietor of Howard's hotels at Jaffa and Jerusalem because, in one of these guide-books, these hotels are set down as second class and the advice is given to make a bargain before accepting their hospitality. Perhaps Mr. Baedeker may hereafter avoid the risk of libel suits and, at the same time, serve travelers by stating that none of the Palestine hotels are above the second-class grade, and that in all cases it is wise to settle terms before taking rooms.

The success of *The Congregationalist's* Oriental Tour has suggested a similar tour for next season, to be organized and accompanied by Dr. C. E. Blackall of the Baptist Publication Society, Philadelphia. The company will follow in the footsteps of our party, sailing from New York on the Normanna Feb. 19, and the business arrangements will be in the care of Henry Gaze & Sons. We wish for them as pleasant and profitable experiences as those which it will always be a delight for us to remember. Under Dr. Blackall's guidance we are confident that the party will be a thoroughly homogeneous one—a very important consideration in an extended journey through the Orient.

Ex-Governor L. B. Morris, who died last week at New Haven, Ct., was a fine example of a self-made man. Born in one of the hill towns of Western Connecticut, he worked his way on the farm and at the trade of a blacksmith till, through many vicissitudes, he won his degree from Yale of B. A. He knew the value of education, for he gained it not only by study but by toiling with hands and brain to support himself and to pay for his education; and he knew how to use the knowledge and mental discipline he had won at so great cost. He was for many years one of the foremost lawyers of his native state. He served Connecticut in her legislature during seven sessions, and was twice elected governor, though he occupied the position only for one term. He was administrator of the estate of Daniel Hand, who gave a million and a half of dollars to the American Missionary Association, and held many important trusts. Governor Morris almost reached the age of threescore and ten, and is an example of the success a man may achieve in life with his own resources.

It is well worth noting the contrast between haughty, rich Spain of the past and humble, impoverished Spain of today. M. Rene Bazin, in the *Revue des Deux Mondes*, has been recording his impressions of a recent journey through Spain. At Burgos he fell in with a celebrated Spanish lawyer, and the latter's diagnosis of Spain's disease is most suggestive:

You speak of our richness after the discovery of America. That has been the most terrible of invasions—the invasion of gold, which came to us in full ships. It disabited the country to labor. It was thought that fortune would continue to flow abundantly towards Spain, as a perpetual tribute paid to him who had given a new world to the world, and, at the very time when industries were developing in other nations, they were perishing with us. We suffer still from the glory of having discovered America! . . . Friends and enemies have been equally fatal to us and yet we cannot free ourselves from either the one or the other. England, as before, keeps Gibraltar, and you Frenchmen have left us your ideas, centers of divisions and new causes of weakness.

Gold filched from America, an ethical code borrowed from France, plus a corrupt hierarchy, have made Spain a scullion where she used to be a mistress.

STAFF CORRESPONDENCE.

FROM THE INTERIOR.

Professor Bruce at the University of Chicago.

A greater contrast than that between a lecture of Mr. Murray and one by Professor Bruce can hardly be imagined. Both men are equally in earnest. Both are sincerely anxious to do good. The one is doing it by what has been termed "the foolishness of preaching," the other by a careful examination of the objections unbelievers are bringing against the foundations of Christianity. Professor Bruce is a scholar, keen and merciless in his criticism, yet eminently fair in his treatment of adversaries. He is speaking four times a week, and will continue to do so through the six weeks of the present summer session. In his lectures the students are taking profound satisfaction. They feel that they have a master to guide them. Still there is in them nothing of the magnetic eloquence or the brilliant statement which were so characteristic of Principal Fairbairn's lectures. At the same time, when he is through with the agnostic, and has shown his hearers what he regards as the real and immovable foundations of Christianity, it is not probable that any one will be left in any doubt as to where he stands, or as to the methods which may be successfully employed to meet the arguments of unbelief. Professor Bruce wears the university robe and adorns it. His gray hairs do not indicate age. His thought is fresh, vigorous and interesting. The lectures of Professor Gregory on textual criticism are said to be exceedingly valuable. Unlike those of Professor Bruce, they are not open to the public. President Harper is gratified at the number of persons, many of them ministers, who are taking advantage of the exceptional opportunities for a few weeks' study which the university is affording. He believes that the long vacation of four months, given by most theological seminaries, is a serious mistake. A good many people are coming round to his mind. They are asking, Why should these seminaries be closed such a large part of the year? Why not gain time for some of the studies for which the ordinary curriculum furnishes no opportunity by shortening the vacation and arranging to do four years' work in three years? Certainly in the case of our theological students there is little danger of breaking down through overstudy. Some arrangement might be made similar to that carried out at the university by which overworked professors could secure needed rest. It does not seem right to have our magnificent seminary buildings shut up and useless at least a third of every year.

Andrew Murray at the Bible Institute.

This noted divine has made his appearance in Chicago. Every possible effort had been put forth to interest Christian people in his visit. As a result he was greeted by an immense audience Sunday morning and evening at the Chicago Avenue Church, and at his lectures, which began Tuesday at eleven o'clock, by as many as the room, which seats three or four hundred, could accommodate. These lectures are really sermons, intended to enrich and strengthen spiritual life. They are likely to be productive of good to those who hear them. Certainly there is need of just such a spiritual service as he is rendering in all our theological seminaries. Mr. Murray is an evangelist. At the same time he has been a careful student of the Bible, he has had wide

experience, is a man of excellent judgment and thorough consecration, and cannot fail to impress his hearers with a new sense of the value of the Word as the sword of the Spirit. A great many persons outside the institute, men and women, are embracing the privilege of listening to his lectures. He speaks twice a day this week, will preach twice at the Chicago Avenue Church next Sunday, and will speak, with the exception of Monday, twice every day during next week. The personality of Mr. Murray is striking. His peculiar accent adds to the charm of his earnest delivery. As an Africaner, Africa's gift to the countries which have sent missionaries to her shores, he ought to receive everywhere a hearty and enthusiastic welcome. His books are having an increased sale among us.

Professor Bemis and the University of Chicago.

Considerable has been said concerning the causes of the dismissal of this prominent young professor from the teaching force of the university. Probably no one outside the department to which Professor Bemis was attached is fully aware of the causes of his retirement. It is evident, however, that he and Professor Small, the head professor, were not of the same mind in regard to the subjects they were employed to teach. They differed greatly in their theories. Certainly they could not remain together in the same department and work at cross purposes. Naturally, if either of the two men were to be dismissed, it would not be the head professor. That Professor Bemis's reported criticisms of monopolies had anything to do with his dismissal is hardly probable. It is more likely that his inability as a university extension professor to earn as much from this work as had been anticipated is one of the reasons of his dismissal. University extension is an experiment. It is by no means certain that it will succeed. For a time a few popular lectures may attract large audiences and secure good fees. Hard, earnest work like that which Professor Bemis required of his classes attracts very few. It is not his fault if he failed to obtain less from the public than the university authorities had been led to expect. Nor can the latter be blamed if under these circumstances they declined to continue to be responsible for his salary. Add this fact to the well known disagreement between himself and the head of his department, and there is reason enough for his resignation. But this resignation should not be construed unfavorably to the professor. President Harper seems unwilling to do anything or say anything which shall in the least reflect upon his ability, his integrity, or his fitness for a position in some other institution similar to the one he has left.

Chicago no Place for Unemployed Ministers.

A paragraph of a letter may not be the best place in which to express the hope that brethren who are anxious to obtain a church or exchange the one they have for another will not come to Chicago. For Congregationalists there could be few worse places. We have, all told, only about a dozen churches within the city limits which pay a salary of \$2,000 and upwards. Yet for every vacancy in one of our smaller churches, many of them simple missions, there are scores of applications, and applications, too, from men who would be grievously disappointed were they to accept a call to the church they desire to serve. It should be remembered that we have a theo-

logical seminary here whose students naturally do a great deal of missionary work, and often slip into these smaller churches on graduation without any thought at first of assuming the pastorate in them. It is not often that a pulpit here is long vacant. A pastor is not always immediately secured, but the pulpit is generally put into the hands of some well known professor or preacher till the congregation, pursuing its inquiries at its leisure, is satisfied to give some one a call. Nothing that friends may do in presenting names is ordinarily of the least value. For one to leave a good church in the country or in an interior city and bring a family to Chicago, in the expectation of securing a speedy settlement, is a hazardous experiment. There is no ring here, as has often been said, but neither secretaries nor professors nor editors nor resident ministers, however good their intentions or however willing they may be to give their time to aid a brother to a church, have any power to persuade a congregation to act against its will or to take a man with whom its committee is not pleased. The way to get a call to Chicago is to work quietly in the place Providence has already opened and to make a record in it which cannot be overlooked.

Chicago, Aug. 24.

FRANKLIN.

FROM JAPAN.

A Period of Reconstruction.

The war is over, though almost daily skirmishes with refractory Chinese still occur in Formosa. The intense heat of the season prevents a quick subjugation by Japanese troops of that mountainous island. They are waiting for cooler weather, when they can make short work of their none too easy task of complete occupation. Another brigade of soldiers is ordered there from Japan, and matters are slowly righting themselves. The nation at large is still sore over the cession of the Liaotung peninsula on the mainland of China. It refused in consequence to celebrate on a mammoth scale the signing of the treaty of peace, though it did welcome back to Tokyo with great show of joy its highly revered emperor, spending thousands of dollars on a single evergreen arch of giant size, and has lined its railroads with flags and banners to show its returning soldiers its appreciation of their gallant deeds. Russia is increasingly hated and by many feared. She is closely watched and some day will be called to account for interfering with Japan's designs. Even good Bishop Nikolai, one of the best beloved foreigners in Japan, has been compelled to make a public statement disavowing all connection between religion and international politics, or his beautiful cathedral in Tokyo, the most prominent single building in the capital, and the finest religious edifice, save a few of the largest Buddhist temples, in all Japan, might have been razed to the ground ere this. The Russo Greek Church has a hard time these days in Japan, and some of its adherents are joining the Roman Catholic or Protestant bodies.

Christian Chaplains.

On the other hand, Christianity as a whole is gaining steadily in influence. To cite one proof, when permission was asked recently to send chaplains to Formosa, the authorities at Tokyo replied that they were glad to have as many Christian preachers sent as possible. The five who were sent to the army in China did such admirable serv-

ice that the more of such work the better. Work among sick soldiers in the hospitals grows in interest. So much is this the case that Miss Talcott of our own mission and her coworkers have returned to Hiroshima, braving cholera and intense heat in order to continue this telling service.

Annual Meeting of the Mission.

At its recent meeting held, as were those of the four previous years, on the grounds of Kobé College, the mission gave careful thought, aside from routine business, to two questions of special importance. The first of these, as denominated by the committee who made out the program, was The Situation—What You Think of It and What We Should Do in View of It. Rev. D. W. Learned, Ph. D., and Rev. S. L. Gulick led off with able papers, the former graphically picturing the present condition of Christianity in Japan and the latter outlining a policy for our future guidance. A hot discussion ensued, after which a strong committee of five men and two women, known to hold different views, was appointed and told to get together on the same platform if possible. After three long sessions they succeeded, to the surprise of nearly every one, in uniting on a series of resolutions which, after long discussion in open meeting and a few modifications, was adopted with practical unanimity. After a long preamble, which touches on the growth of the work here during the past quarter of a century, the growing independence of the Kumiai churches, the present theological unrest, the thousands of towns and villages still practically untouched by the gospel, the changes growing out of treaty revision and various other matters, the minute goes on to favor maintaining the present evangelistic force of the mission; separation from local associations in evangelistic work, as a natural and logical sequence of our separation from the General Association, so fast as it can be brought about through friendly consultation and mutual consent; fidelity in the use of trust funds, but to be exercised in a spirit of caution and charity and the utmost effort on the part of individual missionaries to build up and sustain a vital faith in the hearts and lives of Christians. In a word, the minute looks toward more aggressive effort on the part of the mission, but in such a manner as to avoid all clashing with Japanese institutions. As to the question of more missionaries, the majority still maintain the waiting attitude of last year, though an influential minority pleaded earnestly for a large increase to take up work in unoccupied towns.

The Coming Deputation.

The second special subject of consideration was the forthcoming visit of the delegation—how can it be made most serviceable. If the brethren who are to come from America could have heard Dr. Greene's address on the subject, they would have felt that they were bound on a mission of the highest importance to the cause of Christ in the far East. Later the mission formulated its requests and suggestions to the deputation in the form of six topics for their consideration. These cover such matters as: the nature and tendency of the theological movement; future co-operation of the mission with the Kumiai churches; relation to the Doshisha; the property question; and the desirability of enlarging the missionary force in Japan and of changing methods of work. If there is to be any-

thing like thorough treatment of these great subjects, the deputation must come prepared to spend more than a few hours or even than a few days, and to visit as many stations as possible.

Where There's a Will There's a Way.

In a recent letter I reported the action of the representatives of the Kumiai churches at their annual meeting in the line of independence. The president and officers of the Home Missionary Society are already actively engaged canvassing the churches for special contributions covering a period of three years from Jan. 1, 1896. In their published appeal they call for 150 subscriptions of \$10 or more. Up to date they have secured pledges covering three years for \$3,376, or more than \$1,100 a year. There are several \$50, \$100 or \$150 subscriptions included in this sum. This certainly looks like success, though croakers can still be found.

J. H. PETTEE.

SPIRITUALITY—WHAT IT IS NOT.

I.

BY PROF. A. B. BRUCE, GLASGOW.

"Brethren," saith St. Paul, "if a man be overtaken in a fault, ye which are spiritual," etc. Who are the spiritual? A grave question, and not quite easy to answer if one may judge from the number of mistakes that have been made in the attempt to answer it. At least five mistaken conceptions of spirituality can be specified which have had more or less currency in the religious history of mankind, all plausible, none of them true. They may be distinguished as the spirituality of the *cloth*, of the *coterie*, of the *ascetic*, of the man endowed with *preternatural gifts*, and of the man who *knows*. It may be useful to make ourselves slightly acquainted with these counterfeit types as a help towards forming a true, wholesome idea of the spiritual man.

1. It seems natural to suppose that if spiritual men are anywhere to be found it must be among those professionally connected with religious rites—priests, clergy. And, doubtless, there have always been many spiritually-minded men in that class. Yet it were a grievous mistake to imagine that "clerical" and "spiritual" are synonyms, though certain phrases in our own and other languages might easily mislead us into thinking that they were. It helps to keep one right on this point to recall to mind a fact in Jewish history and a picture in one of our Lord's parables. The fact is that the sacerdotal class in Israel were *Sadducees*. We know what the Sadducees were—good, respectable men, doubtless, many of them, but not remarkable for their faith in the divine or the spiritual—notable rather for what we should call worldliness or earthly-mindedness. The picture is that of the priest and the Levite in the parable of the "good Samaritan." Priest and Levite, both professionally religious—"spiritual," if you will—but to how little advantage they appear in comparison with the Samaritan layman, who helped the wounded man in his hour of need, instead of passing him by on the other side! What is the moral? Not, away with priests and clergy, but let the ministers of religion be men first, *clergymen* in the second place. Clericalism, putting the profession first, has a bad tendency. It runs into artificiality, hypocrisy, sacerdotalism, priestly assumptions and tyrannies.

2. The second spurious type is what I have called the spirituality of the *coterie*. We have to do now with men for whom religion is not a profession but a *hobby*. They are *virtuosi* in religion, desire to be distinguished in that line, and seek to gain their end by peculiarity in dress, speech, manner, observance, experience. In the history of pietism they have borne the names of the "fine," the "strict," the "unco guid." The Pharisees were the *virtuosi* of our Lord's time. They were not a numerous class—according to Josephus only a few thousands. Many things tend to prevent this class from being more than a minority in a community. And the smallness of their number is a source of temptation. It causes them to herd together, to form themselves into a close society in relation to the outside world, claiming to be "God's people." This spirit of exclusiveness or separatism also acts as a disruptive force within the sacred circle, breaking it up into *coteries* of religious exquisites, each having its distinctive badge, all striving to outdo one another in reputation for sanctity. They say, respectively, "I am of Paul, and I of Apollos, and I of Cephas, and I of Christ," and the Paul party is most un-Pauline and the Christ party most un-Christian.

This is emphatically not the right road to spirituality. It leads to two great vices—priggishness and censoriousness. Of the *coterie* men in Palestine it stands written, "They trusted in themselves that they were righteous and despised others." A poor, ignoble way to become good—to call ourselves good and to depreciate the characters of fellowmen. What self-deception it breeds and what misery to others through hard, evil thoughts and words! Hence the zeal of Jesus in exposing and denouncing Pharisaism. He grieved to think of men deceiving themselves in so vital a matter, and it broke his heart to witness the inhumanities perpetrated in the name of religion. Therefore he cried out against the piety of the *coterie*, against virtuosity in religion, against trying to make a name and a fame by outstripping others in the dimensions of a phylactery.

3. The third mistaken type is that of *asceticism*. This form of spirituality consists in withdrawing wholly from society into solitude in order to practice holiness. This life is one of great austerity. The monk takes lifelong vows of chastity, poverty and obedience, and strives to keep his body in subjection by low diet, scanty, coarse clothing and a hard bed. This form of piety is very ancient and it is more worthy of respect than the last mentioned, as springing not from vanity but from weariness of the world and from despair of attaining to goodness while living in it. The weariness and the despair are sometimes very excusable, when the world is very evil and the spirit of the time wicked and ungodly. I recall to mind here the praises of monasticism by a celebrated preacher of the fifth century in the city of Antioch, in Syria, called from his eloquence the man of the golden mouth. Chrysostom made a visit to the monks among the mountains, and when he returned to the city in sermon after sermon he spoke in enthusiastic language of their simple life amid the solitude of the hills, undisturbed save by the soothing sounds of the rushing torrents and the winds making wild music in the forest. You feel as you read that it would not have

taken much to make the great preacher renounce his distinguished Episcopal position and join the holy brotherhood in the uplands. No wonder. Antioch was a licentious city. Its vices, mercilessly exposed by the preacher, were gross and prevalent, and one might well despair of living a good Christian life in that dissolute capital.

Yet this flight from the world, intelligible, well meant, practiced by many earnest souls in all ages and in connection with many religions, must be pronounced a great mistake. It is not the way to true, healthy spirituality, though many a genuinely godly life has been spent in the cloister. It begins in despair, but it is apt to end in pride. It begins in the spirit, but it is in danger of ending in the flesh. In the early days of poverty and hardship the brotherhood lives simply and purely. This unworldliness earns respect, respect brings pious bequests, with wealth creeps in luxury, and luxury culminates in carnality, corruption, rottenness, loudly calling for a judgment day on "Tintern" and "Fountain" Abbeys, and the disbanding of once holy, now pestilential, brotherhoods. This type of piety has had a long career, giving ample time to make exhaustive experiments. The verdict of history on it is "failure," and to return to it were "folly."

4. Our fourth type of spurious spirituality is that of the man endowed with miraculous gifts—the power of healing, of prophesying or of speaking with tongues. These gifts, or charisms, seem to have been very common in the apostolic age, as may be inferred from the prominence given to the topic in the first epistle of St. Paul to the Corinthian church. And as the apostle applies the term "spiritual" to such gifts [1 Cor. 12: 1], we must allow that their possessors were spiritual in a certain sense. But it is only the sense in which Samson was spiritual, upon whom, as is recorded in Judges, the spirit of Jehovah now and then came mightily, enabling him to perform great feats of physical strength. At these times Samson was, in force of arm, back and limb, the strongest man in Israel. But he was far from being the strongest man morally, and in the power of resisting temptation to sin he was weaker than the average Israelite. Even so with the preternaturally endowed Corinthians. They had pneumatic gifts, but they had not much grace; they were not models in morality, they hardly even complied with the requirements of common decency. They were vain, quarrelsome, sensual. Their spirituality was physical, not ethical—the result of an occasional action of divine power on their nervous system, not of a constant indwelling in their hearts of the spirit of goodness. Something analogous may be seen among ourselves, *e. g.*, a magnetic power to make religious impressions on an audience by speech associated with sensual tendencies. Such phenomena are to the inexperienced a great surprise, yet a solemn saying of our Lord ought to have prepared them for their occurrence. "Many will say unto me in that day: Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them: I never knew you; depart from me ye that work iniquity." The preternatural powers not denied, nevertheless I don't know you. Let this awful word be laid to heart by all who are tempted to find the spiritual in the unusual, the marvelous;

in ecstatic states of feeling, in mysterious experiences, in power to work miracles of healing by faith and prayer, in a revival of the strange, unprofitable, apostolic phenomenon of speaking with tongues. Remember that all these may go along with even low morality, and that at the best they are apt to engender a vanity which keeps the true spirit of God far away. For God giveth grace to the lowly.

5. The last of the five types of defective spirituality is that of the man who *knows*. The temper of the present time is *agnostic*. Men now are prone to say, We know and can know nothing about God, the soul, the life to come. The time has been when the prevailing temper was just the opposite of this, when men thought that everything could be known about God, and when he who could penetrate into the deepest mysteries of the divine Being was the object of admiration. Then the *gnostic*, the *knower*, was the spiritual man. Gnosticism was the fashion, the rage, the madness, the heresy of the second Christian century. The madness began even in the apostolic age, as appears from the warning addressed to the Colossian church. "Beware lest any man spoil you through philosophy and vain deceit," and the description of the would-be philosopher whose influence is dreaded as "intruding into those things which he hath not seen." The ambition seemed noble, the mood was fascinating, the fever very infectious and also very deadly. For the knowledge which seemed to exalt to heaven brought many down very low. The wisdom which seemed to descend from above proved to be earthly and sensual, and in some cases even diabolic. It puffed up with intellectual pride; it bred contempt for good conduct, the great thing being not to do well but to know all mysteries. It made the self-styled "spirituals" slaves of fleshly desires, who, beginning with despising the body, ended in abject bondage to its passions.

We may find a survival of this gnostic mood in that type of piety which prides itself on exact acquaintance with and firm adherence to the system of theology accepted by the church and embodied in its creeds and catechisms. This type was once very abundant in the churches of the Reformation. It is rapidly passing away, but it can be met with still. It is well to know just what it is worth in the kingdom of God. Acquaintance with orthodox theology in our elders and deacons and church members may be a very good thing in its way. But to be a theologian does not, any more than to be a clergyman, make any man truly spiritual. What does then? That question we shall try to answer.

THE PRESENT RELIGIOUS SITUATION IN JAPAN.

BY REV. L. T. YOKOI, TOKYO, JAPAN.

In considering the present religious situation in Japan we ought to bear in mind that the general outlook was never brighter than today. The whole social atmosphere is friendly to Christianity. A strong body of self-supporting native churches is in existence, who are filled with the aspiration and enthusiasm which come to them through the sense of their peculiar calling and the new spirit which surrounds them. What causes us so much anxiety is rather as to some new method of co-operation between the Kumiai churches and the American

Board mission. The Prudential Committee has rightly judged the crisis in deciding to send a commission. I wish to explain as briefly as possible the situation as it appears to me.

Almost from the very beginning of the American Board's mission in Japan two tendencies have existed within the native church. The one directly fostered by the missionaries and represented by a man like the late Paul Sawayama was the tendency for financial self-support. The existence of so large a number of self-supporting churches today within the Kumiai body attests to the wisdom of this course. The other tendency was for independent thinking. The members of the first theological class in the Doshisha (1876-79) read Beecher, Bushnell, Robertson, side by side with Finney, Moody, McIlvain and the regular lectures of the missionary teachers. *The Christian Union*, I remember, used to come solitarily to Japan as early as the autumn of 1879 to a miserable, dingy room of a young pastor, who subscribed and paid for it out of his salary of six dollars a month. These men, indeed, knew from their own personal experiences the reality of Christian life. On this point they never have had a slightest doubt. Yet the current theology did not satisfy them. So they read and thought. Some of them read at the risk of losing their eyesight. All of them gave every cent they could spare for new books. In justice to these men it ought to be said that, while they contended first and foremost for intellectual independence rather than for financial self-support, yet the churches they established were self-supporting from the beginning and very soon became the most influential and flourishing centers of Christianity in Japan. This "self-thinking" tendency was still further accelerated when the German and the Unitarian missionaries began their propaganda about the year 1888. It may be said, however, that what these missionaries said and wrote did not directly have much influence on these Japanese leaders. To men who were familiar with Bushnell's *Nature* and the *Supernatural*, Professor Fisher's *Grounds of Theistic and Christian Beliefs*, Lightfoot's *Essays in Reply to "Supernatural Religion"* and Milford's *Republic of God*, the translations of some Unitarian tracts were mere distant rifle shots. Yet the very presence of these missionaries was a direct challenge to wider reading and to further thought.

During the past twenty-five years the people of Japan have passed through three stages with respect to their attitude toward European civilization. During the first stage, up till 1880, the spirit prevailing was largely that of opposition. This was the period of enlightening process, when the leading men of the country had to advocate the merits of Western civilization and lay the foundations for the reforms of the succeeding period. The Christian workers, too, did their part in seed sowing as nobly as others did theirs. The second stage lasted till 1890, and was the great harvest time of modern Japan. It was the Europeanizing period and the time of great reforms. The Christian Church again reaped its share of the harvest. If during the preceding period Christianity was opposed because it was regarded as a foreign religion, during this period it was welcomed because it was believed to form the basis of civilized social order. This was, moreover, the period of revivals and the great increase

in the foreign missionary force. The statistics of 1880 gave for the total Protestant membership 5,000 and the churches 61, while in 1889 it gave for the total membership 28,900 and the churches 274.

Then, thirdly, came the period of reaction—the reaction against the too hurried and promiscuous adoption of Western ways and manners and the consequent evils therefrom. The Europeanizing process was somewhat like the adoption of French ideas and manners by the people of Germany during the seventeenth century, and the reaction against it was, as in the case of the German people, the beginning of the same uprising of national spirit against the domination of foreign power. Like all such tendencies, ours went into the same foolish extremes. Yet, on the whole, it was inevitable in the course of things and healthy in its influence.

It completed the consolidation of the nation. It compelled the European powers to treat with Japan on footings of equality. It made the war with China, with all its wonderful results, possible. In regard to Christian thought this period of reaction was the era of intense activity and of much critical examination. Such attitude naturally cooled the enthusiasm for aggressive missionary work. But it is hard to see how these inquiries could well have been avoided. In fact, candid observers would already have noticed in 1890 that the phenomenal progress of the Christian Church had come to a sudden standstill. It seemed as if all the harvest of the season had already been gathered in. The revival work itself, on account of much sham results which followed the first wonderful wave of enthusiasm, seemed to have entirely lost credit. The miscarriage of the union movement between the Kumiai and the Itchi (the Presbyterian) bodies left much disappointment and misunderstanding on all sides and gave rise to unfortunate rivalries. Even if there were no theological inquiries, so much complained of by some, the Christian Church would have found it very difficult to keep its ground, much less to make any marked progress. While on the other hand, it ought to be noted, the active inquiries of the last five or six years have immensely simplified the faith of the church and brought its life into closer touch with national life. It is probably in no small degree due to this new movement that the Christian Church is now considered by all classes as a part of their national life and that the governmental authorities look upon it with at least equal favor as upon other religious bodies, in some cases with marked respect. We are, I believe, on the eve of a great religious movement. Christianity will claim allegiance because it is true, and because it can, as no other religion can, satisfy the deep-rooted ethical religious need of the people. When the forces are well marshaled we will be ready to move, and I believe that day is not far off.

But what is the so called simplified Christian faith? In trying to simplify the conception, have they not lost hold of the very essentials of Christianity? What about the doctrine of the Trinity, the atonement, the inspiration of the Bible, etc.? The anxious questions will doubtless be asked. I will not try to answer them all. If I tried, I could not probably do so satisfactorily, for our theological thought is just now in a transition stage, and both the conservatives and the radicals would hesitate to commit themselves to

any statement. Yet one thing I am quite sure of, that is, that all recognize most heartily the lordship of Christ. "One is your master, even Christ." On this and on no other foundation they stand. They believe in God, less through an abstract statement of absolute attributes than as he is revealed in his Son. They would say with St. Paul, "we henceforth know no man after the flesh; even though we have known Christ after the flesh, yet now we know him so no more. Wherefore if any man is in Christ, he is a new creature: old things are passed away: behold, they are become new." They would take this lofty vantage ground and from the point of view of Christ try to form their idea of God, of life and of society. They would consider their calling to be to apprehend Christ and to reveal him to their fellow-countrymen, and the aim of their patriotism to be the establishment of the kingdom of God in the far East.

When through the efforts of St. Paul Christianity was about to take firm foothold in the Gentile world, one great question which came to be hotly agitated was the question whether the Gentile churches were to be subjected to the wishes and ideas of their parent church or be left independent of its control. The great apostolic council of A. D. 47 was called in order to decide this question. When the council was opened the test was not whether the Gentile churches adhered to the creed of the parent church or whether their simple creed was sufficiently complete, but whether they had the fruits of the Spirit. The wise counsels prevailed and the Gentile Christians were henceforth left free and untroubled. In mode of thought and conditions of life Japan is as different from Germany or America as the Gentile world of the first ages was different from the Jewish. I pray most earnestly that God would grant wisdom and grace to the mother church of America at this time of this anxious doubt, so that when the native churches of Japan read about the decision of the American churches they may rejoice "for the consolation," as did the Gentile churches of old.

I hesitate to touch on the question regarding the best method of co operation between the Kumiai churches and the American Board mission. I cannot but believe, however, that the American churches, when they understand the situation in Japan and the spirit which animates the churches there, will extend to them their full sympathy and fellowship, without attempting to impose on them any yoke of written creed. The Kumiai churches of Japan need your fellowship now more than ever before and they long for it. Let all things be done in full sympathy and frank cordiality. There is "a wide door and effectual opened" now as never before for every earnest disciple of Christ. In all directions are found towns and cities where little Christian work has yet been done. Let what is past be past. If some satisfactory understanding is reached the Kumiai churches will be only too glad to welcome the continued aid of the American churches. Never since the conversion of Greece and Rome has there been a single case of a civilized pagan people converted to Christian faith. When Japan becomes Christian she will have cast a decisive vote in the religious future of the Far East. If the old missionary method fail us in the present

case, let us invent the new. By all means push on the work, and never give up when victory seems so near at hand. I have no doubt, when a satisfactory settlement is reached, that the American Board mission in Japan will stand forth more than ever a spiritual and moral force, rather than an ecclesiastical, and that its latter days will be marked for its grace and generosity as its earlier days were marked for its consecration and enterprise.

AN AMERICAN EDITOR OF A LONDON WEEKLY.

BY THE LONDON REPRESENTATIVE OF THE CONGREGATIONALIST.

Compared with the number of Englishmen who make their home in the United States, few Americans permanently settle in London. In a rather wide circle of acquaintances I know only two such—Rev. William Thomas Moore, M. A., LL. D., founder and editor of *The Christian Commonwealth*, one of our leading religious weeklies, and John Morgan Richards, a highly respected merchant, whose premises on the Holborn Viaduct face Dr. Joseph Parker's City Temple, of which church, by the way, he is deacon and treasurer.

Many Americans, especially those of the Disciple persuasion, are familiar with Dr. Moore's tall, striking figure, kindly face and genial personality. With his giant



frame, flowing white beard and broad, high forehead, his appearance is quite patriarchal, whilst his individuality, whether manifested on the platform, in the pulpit or through the press, is always vigorous and pronounced. Coming of a Scotch-Irish, long-lived stock, whence he has inherited an iron constitution and great physical strength, W. T. Moore was born sixty-two years ago in the State of Kentucky. At Bethany College he came under the influence of Alexander Campbell, with whose theological views he is largely in sympathy, and associated himself with the Disciple movement. He spent six years at Frankfort, one at Detroit and thirteen at Cincinnati as minister of the Church of Christ in those places. For four years he held the chair of homiletics and church history in Kentucky University and in 1868 started *The Christian Quarterly*, now *The New Christian Quarterly*. Seventeen years ago Dr. Moore resigned the Cincinnati pastorate in order to come to England.

His Creed.

"Why did you leave Cincinnati?" I asked the Doctor in course of conversation in his editorial sanctum.

"Chiefly because I had accomplished the work I set out to do. The health of my

wife was failing; a change of some kind had to be made."

"Had you any particular object in coming to England?"

"From accounts I received of its religious condition, and from what I had seen during a brief visit, I felt that the views I held could be advantageously propagated in this country. My position was and is: individual freedom in the interpretation of the Bible, rejection of human formularies of faith, willingness to accept truth wherever found. After preaching in various halls in the provinces I commenced services in Kensington Town Hall, which proved very successful."

He Becomes an Editor Again.

To start a paper was not in Dr. Moore's original program, but the inborn journalistic instinct asserted itself, and he soon associated with others in founding *The Christian Commonwealth*, which has since passed almost entirely into his hands.

"Our progress has been slow, but steady and continuous," Dr. Moore remarked. "Having strong convictions, we never hesitate to express them. We are on a wholly independent, undenominational basis, and our chief planks are Christian unity, temperance and social purity. In the matter of special illustrated interviews *The Commonwealth* is the pioneer among British religious journals."

Religious Journalism in the United States and Great Britain Compared.

Comparing religious journalism in Britain and America, Dr. Moore remarked: "There is great difference in almost every respect. For instance, when a paper is being started in America subscriptions are sent beforehand direct to the office, and before a single copy is issued you know pretty well the prospects of success at least for the first year. But in this country you have to depend almost entirely upon the casual sale of your paper on the news stands. The latter system has this advantage—it lends itself more readily to expansion. Hence, speaking generally, British journals have a larger circulation than American. The best journals in this country sell from 50,000 to 100,000 weekly, whilst some of an inferior kind exceed even 200,000. In America few journals have a weekly sale of 50,000; some run up to 30,000, but most are under 20,000. This is partly because prices are higher in America than in England. A paper of the size of *The Christian Commonwealth* would sell for five cents in America and the subscription would be two or three dollars a year. Here it sells for a penny on the news-stands, the publishers, after deducting trade discounts, receiving less than 1½ cents per copy, whilst the yearly subscription is 4s. 4d. (\$1), plus half as much again for postage.

"Another difference is in the relations between editors of competitive journals. In America a new paper receives a hearty send-off from its contemporaries; here religious journals largely ignore each other's existence. I doubt whether the name of *The British Weekly*, for instance, has appeared more than once in *The Christian World*.

"Speaking generally, the scope of religious journals on this side is wider and their contents more varied. American journals are more religious but, allowing for exceptions, less readable, except in the family department in which they mostly

excel. Because of their low price English cannot compete with American journals in attractiveness of get up."

As to a Religious Daily.

Dr. Moore thinks the ideal religious journal has yet to be started, nearly all existing papers being, in his opinion, either too high class or too low class. "The successful journal of the future," he prophesies, "will strike the happy mean between the two extremes, so that whilst having good literary form it will attract the uneducated. Such a journal might do splendid work in uplifting and Christianizing the masses of the population." Dr. Moore does not consider the time is yet ripe for a religious daily, though he thinks it may be a success in the near future. Discussing this point, he mentioned an interesting incident. About six years ago he published an editorial in *The Commonwealth* on the attitude of the secular press towards religion, criticising the daily papers for not giving more attention to religious matters. This article was read by the editor in chief of a leading London daily, who requested a conference with the writer. Several interviews followed, and finally a scheme was elaborated for starting a metropolitan daily on the lines sketched in Dr. Moore's leader. Before the arrangements could be completed Dr. Moore went on a tour in Palestine; on his return he again saw the editor referred to, who meantime had prepared a "dummy" of the projected paper and written the initial article announcing its aim and scope. But shortly afterwards he died and the enterprise was abandoned. "Before I went to Palestine," said Dr. Moore, "the editor told me that he intended as far as he could to carry out in the paper for which he was then responsible the suggestions made in *The Commonwealth* article, and this he did. His successors have continued along the same line, and the paper, whose circulation has since more than trebled, now gives more attention than any other London daily journal to religious matters."

Looking back over the years he has spent in this country, Dr. Moore remarked: "My journalistic experience here has been very pleasant. I have found scope for the freest and fullest exercise of the journalistic faculty. There is no country in the world where there is more splendid opportunity than in Britain for the development of the best features of journalism. The press here is largely free from the personal elements which spoil so many American newspapers. But few religious journals here exercise the influence wielded by some denominational journals in the States. I believe that Alexander Campbell through his *Millennial Harbinger* practically governed the Disciple churches in his day. In this country the personality of an editor rarely emerges, and even his name is unknown to many of his readers."

Social Progress—Comparisons.

Speaking of the social and religious condition of the two countries, Dr. Moore remarked that, difficult as it is for an Englishman to get a true idea of America by a rapid run through the States, it is even harder for an American to see Britain as it really is during a brief visit. "In America everything comes out, the worst is told, and the picture is often painted blacker than the reality. In this country it is very different; the law of libel is so stringent that a man must not even tell the truth

about his neighbor if its publication would be prejudicial to his interests. The consequence is that a great deal of devilry goes on that is never reported. As regards social progress, Americans as a whole are much more conservative than the radicals of this country. The most advanced democracy I know is to be found in England, and England's danger in the future is not the House of Lords but an irresponsible democracy."

LETTERS FROM THE ORIENT.

XXI. CONSTANTINOPLE.

Unrivalled in beauty of situation, the city of Constantinople is to every new visitor a surprise. No description has ever prepared a traveler for the vision which rises on his sight as he approaches the Bosphorus through the Sea of Marmora. It was the afternoon of the last day of May when *The Congregationalist's* party, emerging from a fierce wind-storm which had laid nearly all of them low with seasickness, came to anchor, six hours late, near the outer bridge which crosses the Golden Horn. Three promontories face one another here. On the left as we enter the harbor is Stamboul, the ancient Byzantium, the Seraglio, with its palaces and gardens coming down to the water's edge, while domes and minarets of mosques climb to the summits of the retreating hills. Across the Golden Horn, still on the left, rises Pera, its steep slopes covered with a miscellaneous mass of buildings, in the midst of which rises the Galata tower. On the right, across the Bosphorus in Asia, stands Scutari, its houses, close-packed along the quays, blending with gardens and cypress groves as they rise, till the green hill of Bougaloo, lying against the sky, overshadows them. These three cities are divided by the dancing, sparkling waters of the Bosphorus and the Golden Horn, which unite at the entrance of the Sea of Marmora, with shores so low that it seems almost a boundless ocean whose horizon is a mysterious golden haze. And yet in the distant Eastern sky is the suggestion of a white cloud, the Mount Olympus of Bithynia, lifting its snowy brow over ancient Broussa, the home of the Turk, back to which we hope he may again be driven.

At a nearer approach the splendor of the city's situation merges into still unrivalled picturesqueness. Across the two bridges which unite the European quarter, Pera, with old Stamboul, flow steady streams of humanity representing a bewildering multitude of nationalities. The Albanian with his tasseled cap, white, short skirts and rosettes on his toes; the Turk with his red fez and European dress or his turban and flowing robes; women finely gowned or waddling along in formless sacks and faces hidden in shawls; horsemen, footmen, soldiers, beggars, priests, patriarchs, peddlers—a world in miniature is ever moving to and fro. On either side of the outer bridge are lines of steamboats constantly departing with loads of living freight to points near and far. Beyond them is a city of ships at anchor from all parts of the world. Inside the bridge is the fleet of heavy, ugly-looking Turkish men of war. Darting in and out everywhere are caiques and small boats with brilliant colored awnings and boatmen dressed in white and red and yellow and green—all together making a fascinating panorama of life.

The entrance into the city at any point is

a disenchantment. The streets are narrow, wretched, stony, many of them impassable for carriages. They are dumping grounds for garbage. The shops, except those of foreigners on the Grand Rue de Pera, are small and dingy. The architecture is nondescript. Rows on rows of old wooden buildings look like tinder-boxes, ready to tumble on one another. Broods of mangy, yellow dogs lie everywhere on streets and sidewalks—where there are sidewalks—dirty, stupid, dull-eyed, snarling, ownerless, many of them with festering sores or broken limbs. One of our party, with a statistical turn of mind, in a ride of an hour and a half counted 756 dogs. They recognize no kindly word, probably never having heard one before. They feed on the garbage, sleep by day and bark at night. Turks never kill animals—unless they are human.

No one should visit Constantinople without having studied its history. It is a city stamped out by centuries of cruelty, a ruin alive. It has a record of many centuries of violence, of race and religious wars, of plotting and murders and reigns of terror and of every kind of crime. Every rod of the old city is stained with human blood. It contains treasures plundered from many nations, unappreciated by the heavy-eyed Turks, who hardly know that they are of value. It bears the scars of wanton destruction by reckless fanatics. No writer of dime novels has ever produced so weirdly fascinating and blood-curdling stories as are the simple facts of the history of Constantinople. Let us enter, for example, the Mosque of St. Sophia. Constantine built it as a Christian church, 325 A. D. There Chrysostom, the golden mouthed, preached, and when he had been twice banished his followers burnt it. Justinian, when he had rebuilt it, exclaimed: "Solomon, I have surpassed thee." The temples whose sites we had visited at Jerusalem, Baalbec, Ephesus, Athens have been despoiled to adorn this mosque, and here we found the columns of marble, porphyry and alabaster which had been stripped from many splendid shrines. Here, four centuries and a half ago, Mahomet the Conqueror and his soldiers slaughtered with indescribable cruelties a multitude of refugees which crowded the building, and changed it, with that baptism of blood, from a Christian church into a mosque. But the feuds between different sects of Christians which had already left through centuries their bloody marks on this magnificent building could not be rehearsed in a volume. Like the dim figures of the Christ and the virgin, the crosses and inscriptions which the Turks have vainly tried to obliterate with paint and whitewash or to cover with unsightly shields containing verses of the Koran, these records of a dark and bloody past appear at every turn and fill these once sacred precincts with an atmosphere of oppressive gloom.

Within a comparatively small area, not far from this famous mosque, in and around the Hippodrome, the most interesting historic scenes of Constantinople occurred. Next to that section the Seven Towers, the famous fortress of the janisaries, is the center of historic interest. On these walls have been exposed the heads of seven murdered sultans, and of unnumbered other victims. There is not a spot around the Hippodrome or the Seven Towers which is not stained with blood, not of single illustrious persons only, but of thousands

of massacred men and women. They have been strangled, stabbed, poisoned, drowned, put to death with every possible refinement of cruelty from the description of which the pen revolts. The history of Constantinople is largely a record of cold-blooded selfishness, lust, conspiracy, murder and rapine.

The museums of the Seraglio contain some of the rarest treasures of antiquity. Babylon, Nineveh, Egypt and Jerusalem have been laid under tribute to them. The wealth of old Troy, whose site is not far distant, is stored away here. But no catalogue describes them, and the sale of guide-books is prohibited. History, like current news, is a terror to the government, that loves darkness rather than light because its deeds are evil. Had we not managed to smuggle in some guide-books, poor enough at best, and had we not been so fortunate as to secure the company of Dr. Long of Robert College, we should have known little more of the museums than we knew of the Turkish language. There we saw the stone from the temple at Jerusalem, with the inscription which, in our Lord's time, warned Gentiles not to pass into the inner court on pain of death. In one of the cases is the cylinder which tells the story of Sennacherib's expedition against King Hezekiah. Most wonderful of all, to our eyes, was the magnificent sarcophagus, unearthed a few years ago at Sidon, supposed to have been made by order of Alexander the Great. On four sides the bas-reliefs, cut out of a single piece of marble, are believed to represent men of his time, one of them being the figure on horseback of Alexander himself. More delicate carving and more lifelike faces in stone I never saw. It is worth the journey to Constantinople to see that sarcophagus, which Dr. Long says is the finest of the kind in the world. Some day, when these treasures are properly arranged and catalogued, if they remain where they now are, they will attract many visitors from many lands.

We arrived at Constantinople just on the eve of the four days' feast of Bairam, which occurs forty days after the great fast of Ramadan. It is a kind of Mohammedan Easter. All business is suspended. The many mosques are illumined at night by hundreds of little lamps and opened only to the faithful. Each head of a family buys a sheep to be roasted whole, and after it is purchased its feet must not be allowed to touch the ground. Thousands of sheep and rams are for sale on the public squares and on the steps of the mosques, and each purchaser ties the forelegs of his sheep over his shoulders and the hind legs under his arms, and trudges home with his burden. It is often a comical sight when some ram, indignant at his treatment, tries to bite the dodging head of his captor and struggles vainly to regain his liberty. Religious fanaticism is at its height during the feast, and often around the mosques scowling looks suggested to us what the Moslems would like to do to us if they dared. To them it is a meritorious act to kill a Christian.

Turkey, today, is what it has always been. It inherits and perpetuates the spirit of its cruel and bloody past. Many of the people, no doubt, are men and women of kindly and attractive character. But its government has scarcely a redeeming feature. It is practically an unlimited, irresponsible monarchy, administered by men whose consciences, when they have any, commend

their crimes. It has a good code of laws, and pays no attention to them except under compulsion from without. Mr. Gladstone truly says that the Turk knows not the meaning of "ought," and can be made only to understand the meaning of "must." Fatalism is the curse of Mohammedanism. Its creed is that every one's destiny is irrevocably fixed, yet nowhere else is there such lawless caprice. We saw the sultan and his family riding in open carriages from his residence at Yildiz palace to the palace of Dolmabakhtche. The soldiers who lined the road gave a mechanical cheer to order as he passed. The monarch's face showed ability and cunning. But I never before saw a face so marked with anxious fear. Worn, emaciated, but alert, he cast furtive glances in every direction, and seemed eager to get quickly under cover of the palace. Only one of his sons looked physically strong or mentally able, and he, a little fellow, sat alone in his carriage as though the cares of life had not yet touched him. The very atmosphere is heavy with suspicion. Each public officer fears his fellows, and the government is maintained by fostering mutual distrust. Every family of any prominence in the city and, for that matter, in the empire is under constant surveillance of emissaries of the palace, and spies are believed to be in every household. News is carefully suppressed, yet startling news any day would not be surprising to those who know the internal affairs of the government.

It is a relief to turn to the missionary and educational institutions supported by foreigners, especially to those in charge of Americans. Robert College, a few miles above the city, occupies the most commanding position on the Bosphorus, and its graduates are influential in that and neighboring countries. I spent a night long to be remembered within its walls, listening till late hours to the conversation of students walking in the groves surrounding it, and to the nightingales singing in the trees within the inclosure, below us, of that famous castle, Roumeli Hassar, built just before Constantinople fell into the hands of the Turks, almost 450 years ago. With no less satisfaction I visited the American Girls' College at Scutari and heard Greek young women render extracts from Electra and Antigone which would do credit to Vassar or Wellesley. I saw no places in all the East where money could be invested with better prospect of blessing humanity than in these two colleges. They could hardly have more able or worthy instructors, but they ought to have far better equipments. The Bible House at Stamboul is as admirably located as each of these other institutions. There all our party enjoyed the hospitality of the professors and missionaries who live at Constantinople, and we were also welcomed by President Tracy of Anatolia College and other Americans. The luncheon at the Bible House, with the venerable Dr. Riggs at the head of the table, and around us faces familiar in other days, was one of the most delightful experiences of all our journey. When the redemption of Turkey shall have been accomplished, and a new era of enlightenment and liberty shall have come, the unassuming and devoted labors of these our countrymen and women will be seen to have been mighty forces in loosening the grasp of a tyranny which has survived the Dark Ages and in setting an oppressed people free.

A. E. D.

The Home

THE PRAYER AT DUSK.

BY JAMES BUCKHAM.

The purple dusk shuts down upon the hill,
The birds grow silent and the evening air
Smells moist and sweet. One lonely whip-poor-will
Begins his plaintive strain, as forth I fare
To whisper to the stars my bosom's prayer.

For God seems listening at the eventide—
The world is all so prayerful still and bowed,
And the dear stars look down so tender-eyed!
Meseems, if I half breathe my thought aloud,
God sees it floating like a wistful cloud!

O thou who art above me, pure and wise
And strong and good, thou, Father, Friend divine,
Judge my poor heart from yonder holy skies,
And if its will accord in truth with thine
Let hope's white star upon my spirit shine!

THE OLD OAKEN BUCKET.

[See Conversation Corner.]

How dear to this heart are the scenes of my childhood,
When fond recollection presents them to view;

The orchard, the meadow, the deep-tangled wild-wood,
And every loved spot which my infancy knew;

The wide-spreading pond and the mill which stood by it,
The bridge and the rock where the cataract fell;

The cot of my father, the dairy house nigh it,
And e'en the rude bucket which hung in the well.

The old oaken bucket, the iron-bound bucket,
The moss-covered bucket which hung in the well.

That moss-covered vessel I hail as a treasure,
For often, at noon, when returned from the field,
I found it the source of an exquisite pleasure,
The purest and sweetest that nature can yield.

How ardent I seized it with hands that were glowing,
And quick to the white pebbled bottom it fell;
And soon, with the emblem of truth overflowing,
And dripping with coolness, it rose from the well.

The old oaken bucket, the iron-bound bucket,
The moss-covered bucket arose from the well.

How sweet from the green mossy brim to receive it,
As, poised on the curb, it inclined to my lips!

Not a full blushing goblet could tempt me to leave it,
Though filled with the nectar that Jupiter sips.

And now far removed from the loved situation,
The tear of regret will intrusively swell,
As fancy reverts to my father's plantation,
And sighs for the bucket which hangs from the well.

The old oaken bucket, the iron-bound bucket,
The moss-covered bucket which hangs in his well.

—Samuel Woodworth.

One of the notable addresses at the Plymouth School of Ethics this summer was by Dr. Hartwell, director of physical training in the Boston schools, on the education of girls. Without being at all dogmatic, he questioned whether co-education is adapted to securing the best results for either girls or boys. He maintains that there is an inherent difference in sex organism which cannot be ignored. Girls are a year or two ahead of boys, physically and mentally, and they now have the advantage in body, blood, brain and opportunity. Yet this early advantage is offset by the fact that the diseases in which woman has an unnaturally high percentage are those in which she has most closely competed with man. From these and other facts based upon scientific examination, Dr. Hartwell concludes that each is best along a particular line, and neither is the superior or inferior.

Even in Christian households it is a common complaint that boys dislike to attend Sunday school after reaching a certain age, and no amount of persuasion can overcome their prejudice. But in the city of Rochester, N. Y., there are at least ten large Bible classes of young men, with an aggre-

gate membership of 2,500, in churches of different denominations. This condition, however, is so exceptional that one is curious to know how it came about. Like every good movement it had a small beginning, the first class starting in the Central Presbyterian Church with only seven young men. In ten years its membership increased to more than 500, no one of whom is under seventeen years of age. The methods which have secured this phenomenal growth, and the means used to develop an *esprit de corps* similar to that which binds young men together in other organizations, are explained at length in a little pamphlet published by the teacher, Joseph T. Alling. He was led to give the history of his experiment with a hope that it may be of service to others who are trying to solve the difficult problem of keeping the boys in Sunday school. Parents and teachers are recommended to send to the author for a copy.

HOME HELP IN STUDY.

BY ISAAC O. BARKIN.

The time is near at hand when the children will be going back to school after the summer rest. It is well for the teachers that there has been a long vacation. Few come to the end of their forty weeks of effort without feeling the need of filling up in quiet the exhausted springs of nervous energy. Whether the vacation has been as good for the children will depend, of course, upon the use which, under parental guidance, they have made of it. Its physical advantages ought to be manifest, but they are too often balanced by relapse into untidious habits, which make the beginnings of school work dull and hard. This may come as a result of the mistaken theory that the best relief from study is aimless idleness; it is too apt to be the fruit of that parental carelessness which finds no time to work and think with the child.

This is a mistake which will be quite as fruitful of mischief in school time as in vacation. Our teachers are too much overburdened to assume the place which the parents ought to take. They may look personally after the work and smooth away the difficulties of one or two—the brightest or the most personally agreeable of their pupils; but those who need them most—the easily discouraged, the reckless and the slow—are not likely to get from them the extra help they need—help whose giving or withholding will make all the difference between success or failure in their work. This is a work of sympathy and co-operation which no one but the father or mother can easily accomplish.

The home aided child has a tremendous advantage in the steady work and the inevitable competitions of school life. "I could get a prize, too," said one boy to his friend, "if my mother would only help me every night with my lessons." Such home co-operation teaches the child how to study, which is perhaps the most neglected art of all; it forestalls discouragement, and it immensely raises the dignity of work in the eyes of the child. There is a sentiment among all large groups of children that study is something to be gotten through with as quickly as the vigilance of the teacher will allow in order to get to play. It makes the teacher a taskmaster and an enemy. It may be more or less prevalent in any particular school, but it is always present. The home aid not merely puts

the child above this temptation—it teaches him to despise it. By its aid he comes to think of the teacher as a fellow-worker, which is, of course, the ideal thought for progress. In the case of slow or backward children, who are often in maturity the brightest and most successful, this need of home aid is especially imperative.

In spite of the multiplication of the calls upon our time, this matter is, after all, one to be determined upon the scale of the relative importance of things. Most parents are willing to make sacrifices for the best education of their children. They are prepared to choose the best schools and insist upon the most modern methods. They have not really stopped to consider whether this old-fashioned but most efficient of all methods is not practicable. If their personal attention and co-operation, studying the lessons with the boy and learning again what he learns, makes all the difference between failure and success, between life-long habits of good work and life enduring slovenliness, has any other engagement, either of business or of social life, a better claim upon them? If it is a necessary last payment for the child's advancement, is it not as well worth paying as the pilot's fee, which insures the safe entry of the costly vessel with its cargo into port?

The process in the prospect may seem like drudgery, but it will bring its own reward. The worst weariness for man or woman is that of a dull and unambitious mind. The study of the rudiments will be refreshing and rejuvenating, and the wider experience of life to which we have attained will show new meaning in these old studies of a childhood long departed. Those who have tried it know that, in the progress of the child and in the growth of the mind of the parent, there could not be a better investment of a little time. And the close sympathy and companionship of the son or daughter—so precious while it lasts, so quickly lost—is one of the greatest of the gains.

HOW SHALL I NAME MY SON?

BY KATE UPSON CLARK.

All that was urged in these columns some weeks ago in regard to sensible names for our daughters applies with more than double force to the christening of our sons. A man's name is usually before the public far more than that of a woman. His wife is known by it to all society. Therefore, while giving him a name which shall express the stability desirable among business men, euphony, which counts in social life, must not be forgotten. Initials should also be considered. Certain combinations of letters have a grace all their own, and though many are without any distinctive character some are almost offensive. Again, the separate names themselves should be chosen with reference to the combination which they make. Thus a certain excellent man by the name of Coffin could hardly have considered this subject thoroughly when he named his son John Pine.

The custom of designating the first name by an initial and writing out the second name is not to be encouraged. It savors of coxcombry, and no man wishes to incur that odium. This habit of "parting the name in the middle" seems likely to be succeeded by the useful one of writing out the whole name, when not too long. In the rapid multiplication of our population, it

may soon become necessary not only to do this, but to increase the number of names given to each person, in order to make identification possible. One man, who has a large family of boys, says that he writes out a proposed name on the back of a cheque. If it looks well there, he considers it all right. The signboard and "shingle" should also be considered in the same way.

Among certain Indian tribes the father names the sons, while the mother provides names for the daughters. Perhaps this is a wise custom. Surely few fathers would bestow the "sickly sentimental" names which are sometimes inflicted by fond but romantic mothers. Girls among the Indians do not change their names upon marriage. Many thoughtful people have wished that the names of mothers might be retained by their children and hyphenated with those of the fathers. When the mother's family is very rich or famous, this custom is often followed, especially in England. When the names thus joined are not too long there is really no argument against the practice.

A great writer tells us that to possess a good name is a long way on the road to success in life. Those who used to read Artemus Ward will remember that he called upon us all to imagine Napoleon under the name of Jenkins, or Washington as John Smith, implying that their glory would have been sensibly diminished by such vulgar appellations. On the other hand, a great deal may be done by an individual to dignify the name which he bears. Thus Longfellow in itself has an element of the ridiculous, but this fact has been quite lost sight of in our admiration for our favorite poet. The name of Wilkins is not pretty, but the beautiful work of the leading New England dialect writer has given her commonplace name a real charm.

To parents who are practically considering a name for their boy may be commended the list of vigorous old appellatives which have come down to us chiefly from the Old High German. Such are: Arthur, Charles, Edward (or Edwin) Francis (or Frank), Frederick, George, Henry, Lewis (or Louis), Richard, Robert (or Rupert) Roger and William. With them may be classed the less awkward of the Scripture names, especially those of Greek origin: as Andrew, Asahel, Benjamin, Daniel, David, James, Joseph, Lemuel, Paul, Philip, Thomas and Samuel. Some are more euphonious than others, but none of them offend the ear.

A list of slightly less common names, many of them favorites with the story-makers, but none of them weak or silly, is as follows: Albert (or Elbert), Alan (or Allen), Alexander, Alfred, Augustus (or Augustine), Austin, Bernard, Benedict, Calvin, Christopher, Clarence, Chauncey, Conrad, Cornelius, Cyrus, Dennis, Donald, Duncan, Dexter, Edgar, Edmund, Elmer, Ernest, Eustace, Felix, Ferdinand, Gerald (or Gerard) Gilbert, Giles, Godfrey, Guy, Gustavus, Harold, Herbert (or Hubert), Herman, Homer, Horace (or Horatio), Hugh (or Hugo), Jasper, Jeffrey (or Geoffrey), Jerome, Julius (or Julian) Kenneth, Lawrence, Leopold, Lucius (or Lucian), Luther, Martin, Maurice, Myron, Norman, Nicholas, Oliver, Oscar, Owen, Ralph, Raymond, Sidney, Theodore, Wilbur.

More conspicuous or romantic than most of the foregoing, but still not strictly objectionable, are: Ambrose, Adrian, Algonon, Adelbert, Bertram (or Bertrand), Cecil,

Claude (or Claudius), Cuthbert, Constant (or Constantine), Egbert, Gabriel, Lancelot, Lionel, Leander, Marcellus, Orlando, Oswald, Reginald, Roderic (or Eric), Ronald, Roland, Sylvester, Theron, Urban, Valentine, Vivian, Victor, Vernon, Vincent, Winfred. Many would place some in this list in the preceding one, and *vice versa*, but the rough division made will serve to classify them sufficiently.

The distinction often conferred by using a family surname as a Christian name is well illustrated by the very attractive names of Rudyard Kipling and Brooks Adams. The present fashion tends strongly in this direction. Significance and associations are imparted to a name in this way which cannot be gained in any other.

Some of the most famous families have had smooth and aristocratic patronymics. These have caught the ear of the multitude and have produced happy consequences. It is good for a nation or a race to distribute widely the names of its famous houses, especially when they are like Ashley, Baxter, Clinton, Chandler, Chester, Clifford, Clifton, Dana, Delancey, Douglas, Dwight, DeWitt, Elliot, Emerson, Everett, Franklin, Gardiner, Grosvenor, Harlan, Holmes, Hobart, Hamilton, Harrison, Irving, Jefferson, Leslie, Lester, Lincoln, Lyman, Marshall, Montague, Montgomery, Morris, Morgan, Nelson, Otis, Percy, Perry, Percival, Randolph, Russell, Sherman, Schuyler, Stanley, Warren, Webster, Winchester, Winthrop, Washington and many others.

It is a gratifying sign to lovers of culture that the hero worship of a half-century ago in this country, as indicated by the naming of children, has sensibly diminished. It is, perhaps, safe enough, though often revealing strange taste in heroes, to name a child for a really great man who is dead and who has therefore closed his record, but one has only to recall Schuyler Colfax to emphasize the dangers of any other course. The burden of a great hero's name, which one instinctively feels should be lived up to, is a rather severe one with which to tax an innocent infant, and on many accounts would better not be given. Still, among the moral heroes, such men as Henry Martyn, Edward Payson and Richard Baxter bore characters so worthy of emulation that parents are hardly to be blamed for giving their names to children. It is unfortunate, however, when such children turn out notorious contrasts to the men whose names they wear.

It has been interesting to find that in a recent college catalogue among 1,086 names there were scarcely any which were not virile and agreeable. William occurred ofttest, namely, eighty-three times; George was found seventy times; Charles, sixty six; John, fifty-six; Edward, thirty-six; James, thirty-four; Henry, thirty-three; Frederick or Frederic, thirty one; Harry, twenty-three. This count was made exclusive of middle names, as these are oftener bestowed as inherited surnames. The frequency with which they have been given as first names, however, is a pretty sure indication of their rank in public favor.

THE TRUTH ABOUT MR. FROG.

BY LANCHE ELIZABETH WADE

If ever there is a happy creature it is Mr. Frog. A more comfortable looking fellow can hardly be found, as he sits on that log that lays partly in the water of that swamp. As you watch him you see him twinkle his

bright eyes, as though the little fly he has just eaten was a most delicious one. But let us look into Mr. Frog's history and see how he grew into the pretty, black-spotted, white-breasted green hopper he is now, for you may be sure that he was not always so handsome.

At first you never would have known him, for before he could move at all he was a tiny black spot the size of a small pea and was surrounded by a clear, jelly-like substance to keep him from being injured by sharp stones or sticks in the water. For many days he lived thus, fastened with a cluster of other such to the stem of a plant that grew under the surface in the still part of a brook. This bunch of eggs was near the bank where the water was shallow, and so the sun warmed them, and by and by they had tails and were so strong that they broke through the white jelly and began to wiggle about.

For a week or two they were content to rest in the soft mud, where they lived peacefully and grew rapidly. But one day they went further away from their little pool into another one. Here were more brown lumps with tails on, and some were very sizable indeed. Our little frog was then called a pollywog or tadpole, and he probably felt proud to own two long and high-sounding names. He played with his brothers and sisters and with the other pollywogs, or hunted for his food in the mud, and enjoyed life as much as anything can that has plenty to eat, nothing to think about and lots of fun.

All this time our friend was growing, and it was not long before a curious thing happened. It was this—a pair of hind legs grew out of his body, and though he did not use them at first he knew he should later. Next a pair of legs could be seen in front, and now he could crawl as well as swim. The pollywog had gained these legs, but he was losing his tail—not that it was falling off, as many people believe, O, no! his tail was being absorbed into his body, that is, it was becoming a part of his body, and as he broadened the tail was shortened until only the stubby end was left. His head was smaller and more as it is now. Altogether, he was improving wonderfully in looks. He did not care to be lazy any more, but jumped and frisked about in high glee.

Who would have thought that so many changes could possibly occur to so tiny a creature! He had traded his brown clothes for a pretty suit with black spots and wore a yellowish white vest—in fact, he looked as he does now, but was smaller. When the end of his tail had been all absorbed he was no more a pollywog, and spent half his time on the land traveling from pool to pool, or exploring the field for a soft, marshy place. Here he loved dearly to sit in the moist grass and dart out his tongue at flies and various other insects.

After several weeks we find him a full grown frog. He has learned the ways of the world, and knows how to keep out of danger's way. You shall see what he does when we poke at him with this stick. Ah, there he goes to the bottom of the pool! Look hard, but you will not see him, for he has hidden himself in the mud or under some stone—and so, Mr. Frog, fare well!

Theory was born in Brobdingnag but practice in Lilliput.—*Maria Edgeworth*

Closet and Altar

Shut thy door upon thee, and call unto thee Jesus, thy Beloved.

Did you ever read the story of King Solomon as a transcript of one of today to whom God has given great spiritual gifts? Perhaps you are that one. So freely have been given to you power over other lives, wide personal influence and wonderful nearness to him in prayer and conscious guidance. All that follows the "but" in the narrative in one form of weakness or another has followed such lives of power. Could any experience be more heart-breaking than to awake to the reality that a continuous giving way to subtle temptations has finally brought such an one to the place of no longer being used by God, honored by God and no longer sought by men in their spiritual needs. It will not be the questioning of the great and innocent sufferer but the agonizing cry—My God! thou hast forsaken me! This passage in the Word would seem to be the lesson for the Christian worker.

S. B. C.

We should find great peace if we would imbue ourselves with this thought—that we are here solely to accomplish the will of God, that that will is accomplished from day to day, and that he who dies leaving his work unfinished is just as far advanced in the eyes of Supreme Justice as he who has leisure to accomplish it fully.—*Ozanam.*

How shall we rest in God? By giving ourselves wholly to him. If you give yourself by halves, you cannot find full rest; there will ever be a lurking disquiet in that half which is withheld.—*Jean Nicholas Grau.*

Just as God leads, I am content,
I rest me calmly in his hands;
That which he has decreed and sent,
That which his will for me commands,
I would that he should all fulfill;
That I should do his gracious will
In living or in dying.

—*Lampertus.*

The flax springs from the earth green and flourishing, but through much rough usage, and with the loss of all its native sap and verdure, it is at last transfigured into raiment white as snow. Thus the more that true holiness is tried and afflicted the more brightly does its beauty come forth.—*Bede.*

Almighty Father, teach us by thy Spirit how to pray. If thou wilt inspire the prayer, thou wilt also give the answer. We will praise the Lord for his goodness and then call upon him to supply our great necessity. Thou hast been good to us day by day. When we thought thee afar off thou wast even at our right hand, and when we said thou hadst forsaken us behold our hearts were made to feel all thy pity. Now, for thy dear Son's sake, guide and help us all the day. At night be our defense, in the morning be our hope, and at all times be our refuge and strength. Come to us by the way of thine own choosing, whether it be by trouble or joy, whether through darkness or light, whether on the mountain or in the valley, do thou come and help us. God be gracious unto us and abundantly answer our desires. Eternal Spirit, be our abiding Guest and Comforter. Amen.

Mothers in Council.

SHOW YOUR TENDERNESS.

I record the following bit of experience in the hope that it may be helpful to some other mother as blind and foolish as myself:

A short time ago it seemed best that my little son should pay his grandparents a long visit. It was our first separation, the journey was a considerable one, and in the struggle of giving him up my yearning love found expression in many unaccustomed ways. I could not pass his uplifted face without kissing it. When busy about my work my hand often rested for an instant on his shining hair or touched the sturdy shoulder. In leisure moments I drew the little figure into my lap and talked to my boy of the new experiences before him.

At first this new tenderness met with a gentle surprise that was an unconscious rebuke, but the response was instantaneous. During the weeks of preparation which followed my little son grew almost loverlike in his devotion to his mother, and life had a new sweetness for us both. I blessed the circumstances which had brought to me, before it was too late, the knowledge that my boy was already beginning to "grow away" from me. Himself little more than a baby, he had been pushed forward very early by the claims of other children. In my anxiety to teach him lessons of obedience, promptness and helpfulness I had been unnecessarily downright with the little fellow. Though usually gentle and rarely unjust, my manner had often been cold and I had been unconsciously depriving myself of the overflowing love and confidence which a child naturally feels toward his mother. If, without morbidness, all mothers could treat their children as if about to lose them, I believe that many homes would be the better and the happier.

MOTHER BIRD.

YOUNG CHURCH MEMBERS.

The desire is often strong to express to you my appreciation of some article that appears in *The Congregationalist*. I am particularly desirous to tell you that two articles in the paper of July 4 struck responsive chords in my heart. The article entitled *The Spirit and the Form of Service* seems to me very opportune. My observation in several churches leads me to feel that too little attention is given to spiritual growth. Is there not danger of urging young people into the church without being sure that the root of the matter is in them, and then leaving them with little spiritual food while the attention is mostly given to getting others into the church? We certainly ought not to expect old Christians of young ones, but ought not the truth to be forced strongly and often upon our young people that when they have joined the church they have by no means reached the end, but only the beginning—that only the first step has been taken, and that they should constantly be growing in the Christian life; that this year they ought to be stronger than last year; that being active in the various societies of the church is not necessarily growing in grace, as we are commanded to do?

W.

OVERWORK IN SCHOOLS.

One of the gravest charges made against the schools is that they overwork their pupils. The parents, I believe, are largely responsible for this overwork. Did you ever consider that the accusation is chiefly against day schools? In boarding school the teacher is responsible for the entire life of the child, work and play are carefully guarded, and regularity is the law of life. In day school the teacher can do little more than conduct recitations; the co-operation of the parent is needed and is too often withheld.

I have urged many a delicate girl and over-studious boy to be content with lower marks, to take more recreation out of doors, and to

prepare for examinations by a long night of sleep. But to what avail when the mother commends high standings and allows long hours of work? Much of the hard work of school must be done at home, and it is for the parents to see that it is done under the best conditions. Schoolgirls cannot lead two lives at the same time, and parties by night with lessons by day will prove too much for any strength.

Moreover, in any large school the work is laid out for the majority. It is for parents quite as much as for teachers to see that it is adapted to individual needs. You know your child far better than we can. It is possible for you to make his life brighter and more healthful by watchful care and to require fewer studies, if need be. The school may be cast-iron in its requirements for graduation, but health is more valuable than the highest diploma.

Think of the scholars you know who are breaking down in school. How many of them are over-conscientious students with good minds, who need only to be encouraged to work less and play more? How many are overfond of excitement and need a firmer hand over them? Are there any who might not be saved by wise parents? H. M. C.

THE HOUSE MOTHER'S PRAYER.

A friend from the Interior writes: In a little old book of daily readings, Bogatzky's Golden Treasury, I have read today, for the twenty-fourth year, a delightfully simple and helpful prayer. Long since it was copied upon a card and placed in a corner of the glass upon my bureau, and many times I have copied it for friends, especially for busy mothers, that they, also, might be helped by its practical thought. I have often intended to send it to some widely circulated paper—that its sphere of usefulness might be broadened—and now without further delay I send it to you, knowing of the desire to place before your readers all things that shall be helpfully stimulating.

Lord, preserve me calm in my spirit,
Gentle in my commands,
And watchful that I speak not unadvisedly
with my lips,
Moderate in my purposes,
Yielding in my temper,
And at the same time steadfast in my principles. Amen.

M. H. R.

CHILDISH APPRECIATION.

In speaking of the advantage of parents and teachers conferring together, which was discussed in this department two weeks ago, one teacher related this incident, which prettily illustrates how appreciative children are, oftentimes, of what a teacher does for them:

Once in a while an interview occurs which is not of the teacher's seeking. I recall one such when the teacher was given little chance to defend herself. It was soon after she had begun her teaching career, and soon, also, after the opening of the school year. She had not had time to become acquainted with the peculiarities of each of her fifty-six pupils when she was confronted one morning by a large, pompous man, who desired to know why she had not placed his daughter in a front seat. He said she was somewhat deaf and must have especial care. He further avowed that he yearly paid enough taxes to the city to pay the teacher's salary several times over, and that if she did not do as he wished he would know the reason why.

Of course she hastened to act upon a hint so delicately given and in due time proved herself acceptable to the pupil, at least. The class was asked to write a five-minute exercise on Necessary Articles for the School-room, and among other things this little girl wrote: "A teacher kind and good and ready to help the scholars with their lessons; substitutes are all right, but as for me I prefer my regular teacher."

A. G. M.

SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.*

LESSON FOR SEPT. 8. CALEB'S REWARD. JOSH. 14: 5-14.

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

Caleb's character was a grand one and this lesson may well be used to impart the truth that he was no less great in God's sight than Joshua, although God saw fit to give Joshua the worldly honor of being leader of the people. The highest praise which can be given to any man was spoken by God himself of Caleb [see Num. 14: 20, 24, also Deut. 1: 34, 36]. Recall Caleb's courage and trust in God, which led to the promise given him by God (*i. e.*, Hebron for an inheritance), by reading or telling Num. 13: 17-33 and 14: 1-12, 23, 24. Then tell the lesson story of today. In asking for the mountainous, or rather the hilly, district of Hebron Caleb was not wanting for himself something that was easy and pleasant, because strong, fierce people still held Hebron and he would have to fight hard battles before it could be his. Caleb knew all this, but his trust in God's strength and his belief in the sureness of God's promises were so strong that he was as ready to go forth to this hard task as when he was a young man. Caleb was old, but he was not weak and trembling and easily discouraged [vs. 10, 11]. We can find some reasons, at least, for his strength in what the Golden Text says of him. He was a strong old man because he had never made his body weak by bad habits. He had not let doubts and fears trouble his mind during his long life and thus make him less brave and hopeful, but he had fully trusted God, knowing and believing that his tender mercy is over us every day of our lives and that he will teach us always just what is best to do if we only trust him, so Caleb was a cheerful, brave and wise old man—that is, he was as strong in mind and in will as he was in body, because he had "wholly followed the Lord." Caleb knew by experience that these words were true.

"All the paths of the Lord are loving-kindness and truth unto such as keep his covenant and his testimonies." "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do thereafter."

Caleb knew also that the words of the Nineteenth Psalm are true. (Read and explain its meaning.) Caleb's "delight" had been "in the law of the Lord" [Ps. 1: 2], and now he found that in keeping of it "there is great reward."

Hebron was a rich, beautiful country with springs of water and pastures for herds. At Hebron Abraham built an altar and buried his wife Sarah [Gen. 13: 18 and 23: 2 and 19]. At Hebron David was anointed king over Judah and reigned seven years [1 Chron. 12: 38-40].

Caleb had waited a long time for God's promise to come true. What if he had grown impatient and not wholly obeyed God but had hurried ahead with his men to take the mountain? Would God have helped him? Caleb felt his strength, with the help of God, to overcome the giants of Mount Hebron, because during all those forty long years he had been overcoming giants and climbing high mountains. This is only another way of saying that Caleb had "ruled his own spirit," had conquered sin in his heart and gone up steep, hard paths of duty. That is, he had done right always, though often it had seemed easier and pleasanter to do different from what God commanded.

Some of the giants and mountains that Caleb had passed over as conqueror were *Doubt, Impatience, Fear, Disobedience, Ingratitude, Jealousy* of Joshua for being leader, and *Pride* or trust in his own strength. These may be explained for the understanding of children, and they may be shown how they, too, have some of these giants and mountains to overcome.

Caleb was not leader of the people like

Joshua, nor was he given a king's crown like David, but, besides the reward of Hebron for his own, he had another and far greater reward, which is given to all such as he who "wholly follow the Lord."

"To him that overcometh I will give a crown of life." "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many." *Occupation for hands.*

Cut strips of paper (let each child prepare one after being shown) into a line of triangles to represent a range of mountains or hills. By questions lead the children to think of names of hills of difficulties and giants (see above) and then write these on the mountains. On the last one paste a little crown of gilt paper quoting the verse, "To him that overcometh," etc. Write the Golden Text on the blank space left on the paper at the foot of the mountains.

SUMMER OUTINGS AT HOME.

For busy persons who cannot leave home for a vacation it is suggested by Ellen Hamlin Butler in *The Portland Transcript* that they take an outing in books and "go abroad with the poets." As a practical illustration of her idea she gives these three programs, to be carried out not in the house, but in some cool, inviting place out of doors, where one can be alone and undisturbed:

AN EXCURSION TO THE SHORE.

1. A ride to the shore.
2. Rest on the shore. For these read slowly and carefully Hampton Beach, by Whittier, and Pictures of Appledore, by Lowell. Unity of place is not necessary in these outings, but we should yield our imaginations to every bit of the exquisite description in these two poems. Having caught the "sea spirit," we will go on as follows:
3. Whittier's Tent on the Beach.
4. Bryant's Hymn to the Sea.
5. The Tides, by Bryant, and the suggestion of evening here is finely supplemented by,
6. Longfellow's Lighthouse.

I do not see how it is possible for one to read these selections carefully without feeling their beauty and power of description. More than this, a sense of having spent an hour elsewhere, of breathing the refreshment and life of the sea, follows the reader and casts a spell over him.

We will now go to the mountains by following this program:

II.

AN EXCURSION TO THE MOUNTAINS.

1. Sunrise on the Hills—Longfellow.
2. Summer Wind—Bryant.
3. The Hill Top—Whittier.
4. Among the Hills—Whittier.
5. Mountain Pictures—Whittier.

In such surroundings as these we can thoroughly enjoy,

6. The Spanish Student, or the beautiful Golden Legend—Longfellow.
7. The River Path—Whittier.

Here is the outline for one more excursion—a Sabbath afternoon's quiet rest:

III.

AN AFTERNOON IN THE FOREST.

1. The Gladness of Nature—Bryant.
2. A Summer Ramble—Bryant.
3. Inscription for the Entrance of a Wood—Bryant.
4. The Birch—Lowell.
5. The Oak—Lowell.
6. The Vision of Sir Launfal—Lowell. This will be sermon and story in one.
7. Among the Trees—Bryant.
8. The Spirit of Poetry—Longfellow.
9. A Forest Hymn—Bryant.

Now here are three excursions and the selections, with perhaps the exception of Longfellow's Golden Legend, can be found in any popular edition of these poets' works. Consider what awaits us if we follow these and other masters of description! This plan is not a mere theory, a literary novelty, for an honest trial of these and other journeys will bring the world to us in all the transfigured glory of the poet's vision.

Try it and see if it isn't worth while.

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The Conversation Corner.

MY DEAR BOYS AND GIRLS: We will start fresh with The Old Oaken Bucket this week, so as to have room enough for the bucket, well, well-sweep, mill pond and all. That was almost the first place Kingsley and I visited in Duxbury—although it is not in Duxbury at all but in Scituate, near the north line of Marshfield. We took our lunch and also took the Old Colony cars. They took us to Greenbush station where we took leave of them and took to our feet—a short walk taking us to the old Woodworth homestead, annually visited by hundreds of people because it was the childhood home of the author of the short and simple poem, "The Old Oaken Bucket."

Samuel Woodworth was born in 1785, just after the close of the Revolution, in which his father was a soldier. He studied for a short time, after the old fashion, with the minister of the town, who saw that he was a bright boy and ought to go to college. But he was too poor to do that and instead went to Boston as apprentice to the printer's trade, in the office of the famous *Columbian Centinel*, not five minutes' walk from the *Congregationalist* office. He wrote verses for the papers and magazines, using "Selim" as his *nom de plume*. Later he went to New York City, and was at one time associated with George P. Morris—not the ore of the *Congregationalist* staff, but the poet—in the *New York Mirror*. He died there in 1842, and as his family afterwards removed to California his body was taken there and now rests in the family mausoleum in Lone Mountain Cemetery near San Francisco. Of his ten children, two daughters alone survive, residing in San Francisco. One of his sons, named Selim, had many strange adventures as a sailor boy—wrecked in the South Seas and living among the cannibals—and afterwards was a brave officer in the Union army, serving under Farragut. One of his sons, bearing also the name of Selim, is a lieutenant in the navy, while another is an instructor in Harvard University.

I gave a year or two ago, in answer to the question of a Somerville girl, the circumstances of the writing of The Old Oaken Bucket. It was in New York in 1817. Walking one warm day from his Wall Street place of business to his Duane Street home for dinner, Woodworth drank a glass of water and remarked that he would prefer a drink from the old oaken bucket in the well of his childhood's home. His wife imme-

diately said, "Selim, why would that not be a good subject for a poem?" Following this hint he wrote after dinner the verses which have found an enduring place in American literature.

Returning now to the Scituate homestead, there is much to recall the description of the poem. "The cot of my father" has



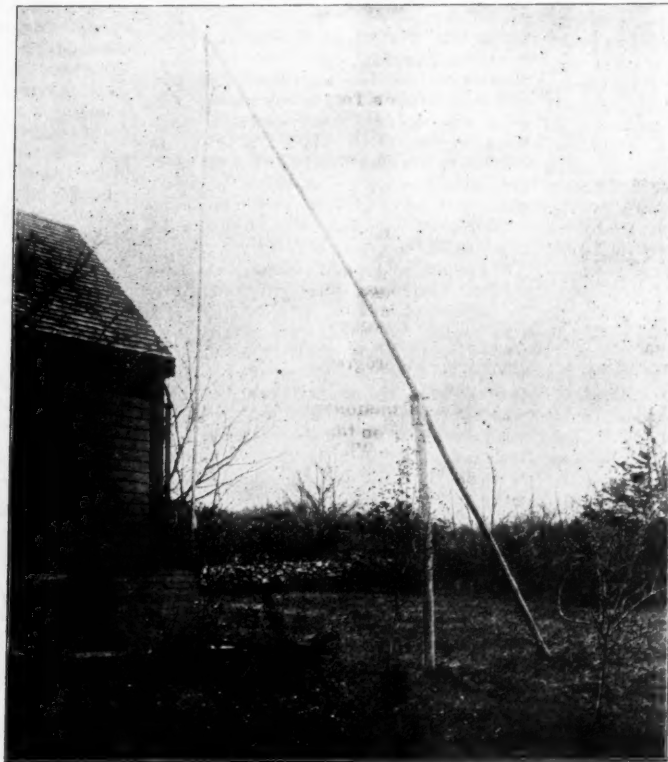
given way to a more modern house, owned by Mr. H. H. Northey, whose father was a step brother of the poet. But the well is there at the rear of the house and a tall well-sweep, as shown in the picture. The old oaken bucket that hangs in the well is one

ceeds coming from the sale of a souvenir book the publication of which he suggested. I hope that plan will be carried out.

You can see a part of "the deep-tangled wild-wood" in the picture, to which Miss Northey directed us and where we picked some oak leaves. She also pointed out at a distance "the meadow" of the boy's time, which I judge might have included the present summer home of our own D. F.! Returning to the station we crossed the bridge over "First Herring Brook," which empties into North River below D. F.'s house. A widening of the road changed the "rock" and "the cataract," but "the wide-spreading pond" you see in the cut, with the three mills reflected in its clear water, on one of which is the sign, "E. T. Clapp, Dispenser of Corn and Oats." (The site antedates King Philip's War, when a mill was burned.) The small building in the middle is

the "mill that stood by it" in the poet's boyhood. We went into it and found the machinery of an old-fashioned grist-mill, and a handful of corn from a recent grist in the hopper. Not finding the proper "dispenser" I ventured to take a few kernels of it for our Corner Cabinet, which I hope Mr. Clapp will kindly excuse now that I have explained it and thanked him for it!

I hope this description of the scene of the familiar poem of long ago will be of interest to our older readers who read or sung or declaimed it in their childhood, as well as to the children of the present day who may possibly read it for the first time in the "Home" Department of the present week. [See page 303.] Learned books, profound orations, great poems have been written and forgotten—but these simple verses, hastily composed eighty years ago, are fresh in the memory of three generations. They appeal to the love of home and the scenes of our childhood "when fond recollection presents them to view." Let us never be ashamed to be children! One more fact: "the dairy house



recently presented by a firm in Richmond, Va., and "poised on the curb" brought to our lips the same cool water, the memory of which inspired the poet's song. You will be interested to know that a letter published in the Corner of March 8, 1894, from Rev. Daniel Wight of Natick, Mass., brought to the family knowledge of the lost bail of the original bucket and led to a correspondence with Mr. Wight and his offer to transfer the relic to the homestead, on certain conditions as to the use of any pro-

nigh it" is still standing and used as a workshop. And now I have only room to acknowledge with thanks the receipt of \$20 from an anonymous giver for the Fresh Air Fund, and \$2.50 for the American Board debt from two other ladies, "in memory of Harriet Newell." If a cup of cold water is remembered long and rewarded surely, will not they be blessed who care for them, that are weary and athirst in our crowded cities and in heathen lands?

Mr. Martin

The Sunday School

LESSON FOR SEPT. 8.

Josh. 14: 5-14.

CALEB'S REWARD.

BY REV. A. E. DUNNING, D. D.

Between the last lesson and this are six years of war, in which Joshua and his army swept from the Jordan valley at Jericho westward over the mountains to the Mediterranean Sea, and from Hebron north to the foot of Mt. Hermon. He conquered thirty-one kings. But when we remember that their kingdoms all together were not much larger than the State of Massachusetts, we realize that they were sheiks, each ruling over his town, usually built on a hill, with the territory around and often mostly in sight of it.

This lesson brings before us a hero, whose character is of the finest, and of peculiar value as an illustration of vigor and usefulness in old age. There is no nobler sight than an old man alive with the interests, filled with the enthusiasm and maintaining the strength of youth. Caleb presents to us such a picture, set in the midst of the turbulent story of the conquest of Canaan. He came with his tribe, the oldest among them twenty years his junior, to Gilgal, the seat of government, to ask the fulfillment of the promise which Moses had made to him more than forty-five years before. At forty years of age he had been sent up as one of the spies into Canaan. When he returned, he gave his report according to his convictions, though none agreed with him except Joshua. Popular feeling ran high against him, but could not swerve him; and Moses by divine authority promised him a place which he had selected for himself in his journey as his inheritance.

He had waited long, and he had no doubt fought bravely during the six years of war. Now, because God had preserved his life according to his promise, and he had preserved his strength and interest in life as keen as in youth, and because he was able to take possession, he asked Joshua to do his part in fulfilling the promise, proposing, when authority had been given him, to do his own part by taking and occupying the land. Joshua promptly responded to the request of his old comrade, and gave him Hebron and the country around it.

To wish to live to old age, strong and hearty and a leader of youth, is a worthy ambition. One may do at that period the best service of his whole life. It ought to be a distinct and constant aim of youth to do this. Caleb gives us valuable suggestions for accomplishing such an ambition.

I. *Caleb declares in what youthful old age consists.* Its chief characteristics as he stated them are:

1. Strength. "I am as strong this day as I was in the day that Moses sent me," he said; as strong at eighty-five as at forty. His vigorous step and well-knit frame and forceful thought and utterance won the confidence of his tribe. They came with him to Gilgal, not in pity for him, but proud of their leader. We are in honor bound to care for and respect the old who have fallen into bodily and mental weakness. But vigor of mind and body are necessary to leadership in old age.

2. Courage. All that Caleb asked was leave to take the land promised him. He had no fear of enemies. "I shall drive them out," he said, "as the Lord spake." Remembrance of what God had done for him inspired him. Remembrance of his own faithfulness nerved him. He had no falseness in him, therefore no fear.

3. Interest in present affairs. "As my strength was then, so is my strength now, for war, and to go out and come in." He was full of interest in life, full of enterprise. He did not overlook this life in his desire to rest in the next. He kept himself a citizen of this earth for God. Such persons die young, however great their age. Dr. T. L. Cutler, some years past threescore and ten, still vigorous,

with pen and voice a defender of the truth, when lately reminded of the rest in store for him, replied: "I don't want to go to heaven. I want to stay down here among folks." A few weeks ago I saw Dr. Van Dyke in Syria, after fifty-five years of continuous labor, now at seventy-six among his books, working as diligently as ever for the Arabic generation now coming forward. Young people ought to plan for and expect a good old age. Much of the world's best work is done by those who have passed threescore. Gladstone and Bismarck show how men may retain vigor and leadership after the allotted period of human life is past.

II. *Caleb shows how youth can be kept into old age:*

1. By care of one's physical health. He does not mention it, but who doubts that, in the exposure of his tent life for forty-five years, he guarded himself against disease and wasting of his forces? God had promised him long life. He took care to secure the promise. Youth is the savings bank of age. The boy or girl who proposes to be strong when old will avoid needless exposure, late hours, wasteful excitement, reckless indulgence of appetite. Dr. Edward Beecher has just passed away at the age of ninety-two, active and widely useful up to his latest year. He says, "I never used tobacco or liquor, and from my youth I have been in the habit of taking outdoor exercise." To throw away health in youth is as wicked as to throw away money intrusted to our care.

2. By integrity. "I brought him word again as it was in mine heart," said Caleb. It was his conviction that the Israelites could take the land and that they ought to take it. The people were against him. His life was in peril, but he was loyal to his convictions. That makes the hero, who, after the excitement of the unstable populace has passed, finds that he has the place and right of a leader. Emerson truly said, "It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd, keeps with perfect sweetness the independence of solitude." The poise of such a life prolongs its vigor into old age.

3. By faith. "I wholly followed the Lord my God," said Caleb. Integrity can hardly be maintained without faith in God. Men who succeed in business are usually those who have such faith in their plans that they put money, talent, energy—all their capital—into the effort to carry them out. But those who believe in God with all their souls cannot grow old in any such sense as to let go their interest in life as God's work intrusted to them. Losses only make them stronger, more suited to inspire strength in others. When Augustus Hare died, a friend of his wife, seeing how complete was her trust in God in her bereavement, wrote to her, feeling her own faith re-enforced, "You are to me like one of the 'Amens' of the Bible." The Calebs of all time are living epistles. They are always young who continue to be helpful to their fellowmen.

4. By hope. Caleb's confidence in the future rested on his integrity and his faith. Moses had promised, "The land whereon thy foot hath trodden shall be an inheritance to thee and to thy children forever, because thou hast wholly followed the Lord my God." That promise was a constant inspiration. So long as one expects greater things than he has yet gained, he is young and fitted to share the experiences of youth. I once remarked to a friend who had had a noble ministry that he was becoming an old man. He replied, calmly and earnestly, "Life grows richer to me every year." Dr. R. S. Storrs of Braintree said a little while before he died, "The happiest period of my life is my old age." The palm tree bears its richest fruit when old. "The righteous shall flourish like the palm tree: they shall still bring forth fruit in old age; they shall be full of sap and green."

THE CHURCH PRAYER MEETING.

Topic for Sept. 1-7. How Is Toil a Blessing?

Prov. 31: 10-31; Acts 20: 31-35.

Secures prosperity. Develops high character. Defends against many temptations. Qualifies to help others.

(See prayer meeting editorial.)

Y. P. S. O. E.

PRAYER MEETING.

Topic, Sept. 8-14. Teachings of Caleb's Life. Num. 13: 30-33; 14: 20-24; Josh. 14: 14.

They are the same as those of many a modern life, but their remoteness from us in point of time and the picturesqueness of their conditions give them a superior impressiveness. The explorers of the Israelites had penetrated the land of Canaan in a journey of discovery and had returned delighted by the country but terrified by the huge stature and the warlike appearance of its inhabitants. With the single exception of Caleb, all shrunk from advising an advance, although they knew as well as he that the Almighty had bidden them enter in and possess the land.

He did not underestimate the danger but he was not frightened by it. He rested on the divine word. He knew that Israel was capable of great deeds if only it would trust in God and do its duty. He understood that a faltering, feeble policy of action would not only incur the divine displeasure but also would provoke the contempt of the Canaanites and strengthen their resistance. So he counseled bold and prompt action. The result proved that he was right and only Joshua and he were allowed to experience the fruits of the victory.

The teachings of his course are plain and simple. Do not be afraid to obey God. The most appalling foes can be conquered by him who humbly and loyally follows divine directions. Earthly affairs are controlled by the Almighty, and the most formidable opponents are but as wax in his hands. It is his glory, not ours chiefly, which is at stake in our conflicts with evil, and we can depend safely upon his unfaltering assistance, so long as we follow the course which he has indicated. Moreover, we must not fear to stand alone for God when others refuse.

This loyal and gallant type of fidelity to God never was more necessary than now. Our modern temptations often are the more insidious and dangerous because they are intellectual or social. But the divine blessing and reward of calm, fearless obedience never fail.

Parallel verses: Acts 7: 54-60; Eph. 6: 10-20; Phil. 1: 19-22; 2 Thess. 3: 1-5; 1 Tim. 4: 6-16.

PROGRESS OF THE KINGDOM.

OUR OWN WORK.

A Floating Missionary. While an English missionary society is mourning over the loss of one of its mission vessels we are able to report that in a few weeks the Robert W. Logan will be replaced by a fine new schooner of about the same size and general build as the former craft, but with improvements suggested by experience. Fortunately the insurance on the lost vessel was sufficient to cover the cost of the new one. Captain Bray of the Morning Star will sail her down to Ruk and make arrangements for the beginning of her work there. Among these islands, as elsewhere in Micronesia, a small vessel is indispensable for cruising among the islands, carrying missionaries from one to another, conveying scholars to and from the boarding schools and making possible a systematic supervision of the work.

Aggressive Africans. Certainly the natives in our Zulu Mission are not wanting in enterprise, nor can they be accused of weak dependence upon the resources of the mission, judging from recent letters. Mr. Wilcox of Grootville writes that some Christians now in Zululand, formerly connected with Grootville and Mapumulo, have been building a school-

house and chapel, employed their own teacher and preacher and have lately sent for a church bell. At another point on the banks of the Tugela an interesting work has been opened by a boy only sixteen years of age who is holding several meetings a week. Mr. Wilcox adds: "I know of eight places where they are only asking that a missionary may visit them occasionally and help in starting schools." Mr. Ransom has recently visited Durban and sends a hopeful report of native enterprises there. He writes of going with ten or twelve of the Durban Christians to one of their outstations, Muhlazana; "There on a beautiful knoll—not far, I presume, from Dr. Adams's first station—was a neat little chapel which the people had made, whitewashed and paid for without calling on their missionary for a penny. It was one of the happiest experiences I have had—this dedication service. One of the Durban helpers presented the little congregation with a Zulu Bible and hymn-book." The people in this community want a day and evening school and are willing to pay for this help out of their own pockets without calling on the mission for anything but a workman.

THE WORLD AROUND.

Lost on Lake Tanganyika. The great expenditure of money and labor necessary in order to place vessels on the vast interior lakes of Central Africa makes the loss of the *Morning Star*, one of its mission vessels, on Lake Tanganyika a serious matter to the London Missionary Society. Built in London twelve years ago, it was conveyed in sections to Zanzibar and transported on trucks over the vast stretch of country between the east coast and the lake by the devoted Zanzibaris, who toiled from morn to night, suffered hunger and privation and at last pulled every truck into the town of Ujiji, amidst the frantic delight of its inhabitants. The missionaries of the L. M. S. declare that it was a feat never surpassed in Eastern Equatorial Africa, and they call the *Star* the floating pioneer of civilization in Central Africa. The steamship *Good News* still remains to carry the gospel from harbor to harbor on the far-away lake.

Hopeful View of Christianity in India. That many British Government officials are exhibiting a friendly attitude towards missionary operations is a sign of the times, and of this a striking instance is afforded by Sir Charles Atchison's impressions of the progress of the gospel among the Hindus. He strongly denies that missions have lost their aggressive power against Brahmanism, Buddhism and Mohammedanism and the other non-Christian cults. One of the most remarkable things that has been revealed by the recent census in India was the enormous rapidity with which the native population is growing, while these same official tables also indicate that the native Christian community is increasing five times as fast as the ordinary population. Then, too, this British official declares that the Bible is by far the most widely read book in India, its circulation increasing by leaps and bounds, and it is leaving its print upon the vernacular literature of the country in a wonderful way, impregnating it with higher views of life, duty and social obligation, and especially of the position and rights of women. The aggressive force of the Christian teaching in India, in the opinion of Sir Charles, is one of the phenomena of the day, and the more one knows and sees of the native Christians the more one loves them and is amazed at what they have endured for the faith. It is easy, he said, to cry out at the non-success of missions, but the surprise is not that so few converts are made, but that there are any at all in view of what a native convert has to suffer.

Are Converts Made in Interior China? The recent massacre of missionaries in China has called forth in the London press a lively discussion of the practical value of Christian work in that country. The *St. James's Gazette* comes to the hasty conclusion that Mr. Henry

Norman and other recent writers upon the far East are right in declining to believe that missionaries are able to do much good in the interior of China. In contrast to this gloomy view of the matter is a letter from Eugene Stock in the *Westminster Gazette*, in which, in answer to the question, Do conversions take place? he points triumphantly to the 13,000 Christians connected with the Church of England in the northern part of the province of Fuh-Kien, where the recent massacre occurred, to an equal number belonging to the American Methodists and a smaller body to the American Congregationalists. To the south the English Presbyterians and Congregationalists have much the same report to give. "And then," adds Mr. Stock, "we have only looked at one of the eighteen provinces of China, and the extensive operations in other provinces of the China Inland Mission in particular are not touched upon. I do not pretend that all these Chinese converts are Christians in the highest sense. They vary in character as Christians in England do; but a great many of them have proved their sincerity by suffering for their faith." The *Dublin Express* publishes a letter dated Ku-cheng, June 6, from the late Mrs. Stewart to the Secretary of the Ladies' Auxiliary, Dublin University, in which she writes very encouragingly of the educational activities and the work among women.

CHRIST WITH HIS PEOPLE IN VACATION.

It must be a superficial sort of religion that is "left at home" in vacation time. Sincere souls take with them to seaside and hillside the thought of God and love of holy things, and as they "rest a while" from business cares get spiritual help from new associations and in the opportunities of Christian intercourse with the people where they pitch their tents.

Such ever bring thee where they come,
And going, take thee to their home.

In a rural region, frequented by summer visitors, a venerable Christian woman in directing a stranger spoke of a well he would pass, and added: "That well always makes me think of the well of the Bible where Jesus sat and talked with the woman." The stranger stopped and drew water from the deep well, and went on his way refreshed by the thought of "that living water," which might "be in him a well of water springing up into everlasting life." The suggestion of the aged disciple had fulfilled to him in some degree the Old Testament promise, "There fore with joy shall ye draw water out of the wells of salvation."

The blessing of Sabbath worship does not depend in the vacation season upon "the great congregation." One morning the rain poured in torrents and the audience in a spacious church, usually numbered by hundreds, barely counted twenty-five, minister, organist, organ blower and all. But the preacher of the day—a stranger to all—conducted the full service, and the hearts of the little company burned within them as he dwelt upon the thought of God's blessed care over men—*Yea, I will help thee.*

On a week day evening a few strangers went into the vestry of a rural church, where prayer was wont to be made—it was mostly women which resorted thither. One of the two men of the church present reluctantly took charge of the meeting, in place of the expected minister. A stranger who had driven two or three miles to the meeting—apparently a teacher by profession—arose and related a recent experience of the value of Christ's religion to a friend who had sickened and died, and went on to speak most effectively of "unconscious influence." Others followed, including a lady from the city, and the church brother on the floor gave closing testimony that it had been good to be there, and that he felt like thanking God that the minister had been detained, so that other voices had been heard!

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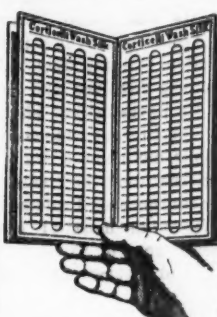


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Literature

BOOK REVIEWS.

DRIVER ON DEUTERONOMY.

This is the first volume of a series of great importance, and is by Rev. S. R. Driver, D. D. It is designed chiefly for careful students of the Bible and will be welcomed even by those who strongly dissent from its critical postulates on account of the fresh and thorough scholarship evinced upon every page. The lack of a commentary on the whole Bible, written originally in the English language, and fairly abreast of recent researches in every department, has been painfully felt; nothing could more appropriately engage the combined efforts of British and American scholars than the supply of this want. While Professor Driver is ready first, Prof. G. F. Moore on the Judges will immediately follow, and two of the New Testament volumes are also in the press. The large scale on which the work is projected appears from the fact that twenty-eight volumes, by as many different scholars, are already announced, with others in prospect, making perhaps thirty-six in all. It is fervently to be hoped that the subsequent volumes will be better indexed (the present index has only seven pages, the rest of the book 546 pages), and also better printed, since the scores, if not hundreds, of broken types in the book before us are a vexation to the eye and a reproach to both the proof readers and the publishers.

No one could be better qualified than Professor Driver to write a critical and exegetical commentary on Deuteronomy. His previous works are authorities in all the departments involved; the grammar and lexicon of the Hebrew language, the lower and the higher criticism, as well as exegesis and Biblical theology. In the present book the commentary proper is preceded by about a hundred pages of Introduction, which treat of the contents and scope of Deuteronomy, its relation to previous parts of the Pentateuch, its authorship, date, style, etc. We should recommend the study of the commentary before the introduction, for the critical questions involved can be much more profitably investigated after than before a patient and thorough exegesis of the sacred text as it has come down to us. Thus alone can that text be treated with reasonable fairness, for even Professor Driver, though fairer than most of his school, is by no means content to let the author make his normal impression upon the reader.

In the commentary itself these pre-judgments are less conspicuous, the interpretation is careful and sober in the main. A wealth of historical, geographical and philological information illustrates and elucidates both the narrative and the discourses. Valuable, though concise, excursuses are often given; for example, the remarks on the ancient and modern conceptions of interest on loans [p. 267] and on levirate marriage [pp. 284-85]. A fine specimen of exegesis in detail is the treatment of the Song of Moses [chap. 32], which might well be published as a monograph. The metrical translation is a great improvement on the Revised Version and the minute fidelity of the commentary to the text is well illustrated at the top of page 373.

We have noted a few minor slips: at page 419, line 9, West should be East; at page 58, line 11, the omission of *on* confounds the

Dead Sea with the Mediterranean; the translation on page 380 should be conformed to what is given on the next page as "no doubt" the true reading; and among the proofs adduced at the foot of page 137, to show that "even the good kings" did not remove the local sanctuaries, are references to the reigns of Rehoboam and Abaz. But these are trifles. The main question concerns the nature and intent of the book of Deuteronomy. Was it a program of reform, issued in the name of Moses but in the days of Josiah, or is it for substance the work of Moses himself? Professor Driver, as is well known, holds the former view.

The question should be treated as one of evidence, pure and simple; now that many of the most Christian scholars of our day can be mustered on either side, charges of heresy are quite out of place. We think Professor Driver is open, however, to the charge of bringing forward considerations that have been fully met and answered—for instance, on the law of the landmark [p. 235]; and also to the charge of substituting adjectives for arguments, as in the reference to *Lex Mosaiica* [p. xxxix]. The supposed anachronism relating to Jair and his cities [pp. 55-57] is cleared up by Rev. W. Scott Watson in *The Presbyterian Review* for April, 1895. On the other hand, concessions will doubtless have to be made from the conservative side. Professor Driver makes it very probable that chapter 33, the so-called Blessing of Moses, is post-Mosaic, and gives good grounds for suspecting the genuineness of 27: 14-26. He also plausibly refutes the allegation that his view makes the author of Deuteronomy connive at a literary fraud.

But the pith of the matter is not a literary but a historical question. Does the book contain *divine law*, given by God to Israel through the inspired lawgiver, if not in *ipsissimis verbis*, yet substantially as we have it today? Are its own representations of *fact* authentic and authoritative? Possibly Driver concedes too much for his theory when he remarks [p. lvi] that what is essentially new in Deuteronomy is not the matter but the form, that the main stem of the laws can be demonstrated to be old, and that such as are really new are but the logical and consistent development of Mosaic principles.

With this for a fulcrum, we may apply with great force the impression of sincerity and sublimity, derived from an honest reading of Deuteronomy, to remove the mass of critical doubts and difficulties which the present century has accumulated, and thus we may reveal the essential truth of the book's own account of itself. "The monotheistic creed of Deuteronomy," says Driver [p. xxviii], "is a development of the teaching of the prophets." Deuteronomy ascribes it, on the contrary, to the direct revelation of the Most High. [Charles Scribner's Sons, \$3.00.]

CHURCH HISTORY.

Several years ago the Illinois Society of Church History was formed with special reference to the study of Illinois Congregational history. It numbered at once among its members many of the most scholarly and distinguished of our Illinois brethren, both lay and clerical. From time to time it has had valuable papers submitted to it, and now a neat volume has been compiled of its separate published manuscripts. Dr. G. S. F. Savage leads off with a chapter of the early history of the Chicago Theological

Seminary. Dr. J. E. Roy follows with a description of the history of Congregationalism in Illinois. Dr. Savage adds pleasant reminiscences of early Congregational ministers and churches in the Fox River valley. Dr. Flavel Bascom contributes an article on the past and future of Congregationalism in Illinois. Rev. Dr. J. M. Williams supplies a sketch of the history of the Chicago Congregational Association during its first quarter-century. Rev. W. A. Nichols sets forth pioneer enterprise in Chicago from 1853 to 1864 in what was his dedicatory discourse for the Edwards Chapel, and one or two other appropriate papers of a kindred quality make up the volume. It possesses permanent as well as present interest and of several different sorts. [Published by the society.]

Congregationalism in Indiana is a sketch by Rev. N. A. Hyde, D. D., which he read before the Congregational Club of Indianapolis last November. In 1883 he delivered an address on the same theme before the State Association commemorating its twenty-fifth anniversary. The present pamphlet is this address revised and enlarged. It has been published by request of the club, and it is a graphic, scholarly and exceedingly interesting little book.

STORIES.

When Valmond Came to Pontiac [Stone & Kimball. \$1.50] is not Mr. Gilbert Parker's earliest story, but, if it were, it would rank him immediately among the most effective novelists of our day. In conception and execution alike it is a remarkable story, for its simplicity and boldness in plot, for its strength and cumulative power, for its delicate grace of style blended with vividness and occasional solemnity, and for the bright, vivacious and winning manner which pervades the whole. It is a Canadian story and deals with the Napoleonic idea, and it is certainly dramatic and in every way a fine piece of work.

On the Point [Joseph Knight Co. \$1.00], by N. H. Dole, is a summer story, well conceived and pleasantly told. The scene is the Maine coast and the incidents, although simple, are so handled as to give to the story a most agreeable character. It is a decidedly entertaining book and just the thing for light reading in the summer time.

Off Lynnpport Light [E. P. Dutton & Co.], by Augusta C. Watson, also is a New England seashore story, but the scene is evidently the Connecticut shore, and the plot is dramatic and even involves tragedy. It is a fairly well-written story, and the movement is continuous and energetic to the comparatively felicitous end.

The J. B. Lippincott Co. have published *Fate at the Door* [\$1.00], by Jessie V. Z. Belden. It is a New York society story in which profound emotions take possession of cool and somewhat phlegmatic people and throw them off their mental and moral balance. They do not quite fall, and the account of their staggerings is skillfully and effectively written.

One is required to concede altogether too much in John Strange Winter's new book, *The Magnificent Young Man* [J. B. Lippincott Co. \$1.00]. It stands to reason that such a hero would by no means go to prison in the circumstances supposed, and the reader cannot induce himself to accept that portion of the plot as either reasonable or conceivable. With this exception the story is not only a good one, but in some respects

an exceptionally successful portrayal of individual character and of English social life. Certainly it is very readable.

Another story of English people is *Cause and Effect* [G. P. Putnam's Sons, 75 cents], by Ellnor Melrion. These English people, at least the heroine, took a Russian anarchist on trust with almost incredible readiness and reaped the consequences. The interplay of smiles and tears, hope and despair, throughout the story is perhaps natural under the circumstances supposed, but is rather trying to the reader. The book is more spirited than it is enjoyable.

One or two volumes of short stories deserve a word. One is *Old Man Savarin and Other Stories* [T. Y. Crowell & Co. \$1.00], by E. W. Thompson. It is a volume in the series known as Off-hand Stories. Mr. Thompson is a Canadian, and much of his work in this volume is illustrative of scenes beyond our northern border. He has made his *début* successfully in leading newspapers and other publications, and his volume will find, as it certainly deserves, many additional readers.

Another such book is *Kafir Stories* [Henry Holt & Co. 75 cents], by W. C. Scully. The author seems to be familiar with South Africa and with the social characteristics, the superstitions, etc., of its population, native or acquired. The seven stories which form this volume illustrate unusual power both in conception and narration. They are not wholly pleasing stories except from the point of view of the literary artist, but they are abundantly worth reading, and the most repulsive are not so disagreeable as to destroy the good effect of the quality of the author's work.

MISCELLANEOUS.

A new volume in the series entitled *The Queen's Prime Ministers* is *Lord John Russell* [Harper & Bros. \$1.00], by S. J. Reid. The reader will find in his chapters a short but comprehensive and very well drawn sketch of English life, especially political, during the larger part of the closing century. Lord John was prime minister twice and was in the foremost rank in English politics for fully half a century. He sustained a peculiarly close and influential relation with the Queen, and to a remarkable degree he enjoyed not merely the respect but the warm friendship of the men who most strikingly opposed him politically. His was a character of singular straightforwardness and uprightness. He had the name of being cold, but he had a warm heart. His reputation for bluntness, while not undeserved, was exaggerated, yet certainly he earned the reputation of independence which he had. He could not always be counted upon, because once in a while his conscience compelled him to kick over the traces, so to speak, but within the lines of honor and right he was a host in himself. His life was a happy and very useful one, and Mr. Reid has afforded a remarkably satisfactory account of it, never falling into unseemly adulation, yet always writing with appreciative and intelligent sympathy. The series is a good one and this volume is one of its best.

Mr. Charles Godfrey Leland has added another volume to the list of his productions and it is in line with his peculiar tastes and studies. Its title is *Legends of Florence Collected from the People* [Macmillan & Co. \$1.75], and it is composed almost wholly of legends and traditions relating to places or buildings in Florence

which the author has gathered in his intercourse with the Florentines, more especially with the common people, although some of them have come to him through friends who also are interested in the same sort of research. They are sometimes mythological and many deal with superstitions and notions of witchcraft, and they have been recorded in the local dialect and transferred by him to the English with careful attention to the reproduction of the spirit as well as the words. They vary very much in interest for the general reader, but most of them are entertaining and somewhat suggestive in connection with the intellectual and spiritual development of the Italian people. As examples of folk-lore they possess a larger value and the author may congratulate himself on having accomplished the object of his book successfully.

In the *Poet Among the Hills* [George Blatchford, \$1.00], Mr. J. E. A. Smith has undertaken to describe the relations of the late Dr. Oliver Wendell Holmes to Berkshire County. He has gathered together the poet's Berkshire poems and has made a collection of historical and descriptive material relating to the poems, and he further has depicted Dr. Holmes's life in Berkshire, with some account of his literary neighbors and of the general conditions and circumstances of his experiences in that region. The book is a pleasant little volume, regarding its subject from a somewhat novel point of view, embodying some facts not generally known hitherto and forming a pleasant addition to the literature relating to the distinguished poet.

NOTES.

— We regret to report this week the death of Hon. Henry O. Houghton, head of the eminent publishing house, Houghton, Mifflin & Co., of this city. Mr. Houghton has been in failing health for some little time and died on Sunday, Aug. 25, at North Andover. He has been for many years one of the leading men in the publishing trade and perhaps has been the friend of more American authors of distinction than any other of his business contemporaries. It has been due very largely to his influence that his house has gained such a wide reputation, not only for integrity and courtesy but also for enterprise, skill and good taste in all departments of its work. Mr. Houghton was a graduate of the University of Vermont in 1846 and he became a reporter for the *Boston Traveller* but in 1849 became one of the firm of Bolles & Houghton, printers, in Cambridge, Mass., later establishing the houses of H. O. Houghton & Co.—the Riverside Press—Hurd & Houghton, Houghton, Osgood & Co. and Houghton, Mifflin & Co. It succeeded to the business and associations of the famous Messrs. Ticknor & Fields. Mr. Houghton has been mayor of Cambridge, where he lived, and has been interested in various philanthropies. He will be much missed in many places and ways.

— The Century Co. is to bring out a new edition of the *Personal Memoirs of General Grant*, including additional notes, maps and pictures furnished by Police Commissioner F. D. Grant.

— A portrait by Frank M. Pebble of the late Secretary of State Gresham, intended to be hung in the Department of State at Washington, is on exhibition in Chicago and is much liked.

— The Duke of York has a very valuable collection of postage stamps which is for sale but he wants to sell it as a whole. Baron Ferdinand de Rothschild has made a handsome offer for some of the rarest specimens but does not desire the whole collection. There is still time to secure the lot.

— Mark Twain will have the cordial sympathy and good wishes of everybody as he starts out, at sixty years of age, to earn the means of paying off a load of debt for which he is only indirectly and secondarily responsible. He is making a lecture tour around the world in order that his creditors may not lose by him.

— The excellent *Bookman* is to appear henceforth on the 25th instead of the 15th of each month. The forthcoming number will be a sort of connecting link between those issued as heretofore and as announced for the future and will be the August-September issue. But it will not be a double issue because the change will not lessen the ordinary number of issues during the year.

— The bronze tablet to be erected somewhere in the Scrooby Manor grounds in England by the Pilgrim Society of Plymouth, Mass., is to bear this inscription:

This tablet is erected by the Pilgrim Society, of Plymouth, Massachusetts, United States of America, to mark the site of the ancient manor house where lived William Brewster, from 1588 to 1608, where he organized the Pilgrim Church, of which he became ruling elder, and with which in 1608 he moved to Amsterdam; in 1609 he moved to Leyden, and in 1620 to Plymouth, where he died April 16, 1644.

— Poor Sir Lewis Morris who has just been knighted and elected an honorary Fellow of Trinity College, London, in place of Tennyson, is catching it severely. The *Saturday Review* calls him "Tennyson's tame parrot" and says that "he has no claim to his knight-hood save . . . a lackey's love of titles," and the New York *Tribune* adds that "a more copious, dull and commonplace rhymist with less right to the title of poet does not exist among English speaking people." Sir Lewis must have led the *Tribune* to suppose him a Democrat.

BOOKS OF THE WEEK.

- A. I. Bradley & Co. Boston.*
 THE DEANE GIRLS. By Adelaide L. Rouse. pp. 406. \$1.25.
 THE WILFUL WILLOUGHBBYS. pp. 317. \$1.25.
W. A. Wilde & Co. Boston.
 WAYS OF WORKING. By Rev. A. F. Schauffer, D. D. pp. 208. \$1.00.
James H. Earle. Boston.
 SHIPS BY DAY. By Rev. E. A. Wyman, Ph. D. pp. 451. \$1.50.
T. Nelson & Sons. New York.
 AMPHILL-TOWNS. By A. J. Foster. pp. 234. 89 cents.
 BORIS THE BEAR-HUNTER. By Fred Whishaw. pp. 376. \$1.25.
 MY STRANGE RESCUE. By J. M. Oxley. pp. 368. \$1.25.
 PRINCESS LOUISE. By Crona Temple. pp. 156. 60 cents.
 NONO. By the Author of The Swedish Twins. pp. 188. 60 cents.
 JANE AND HER FAMILY. By Elizabeth Lang. pp. 128. 50 cents.
 LITTLE ORPHANS. By M. H. C. Legh. pp. 256. \$1.00.
 TUCK-UP TALES. By Aunt Dweedy. pp. 128. 50 cents.
 THE STORY OF JOSEPH; THE STORY OF QUEEN ESTHER; THE STORY OF DANIEL. Three vols. pp. 31, 31 and 32. Each 35 cents.
Harper & Brothers. New York.
 HARPER'S BOOK OF FACTS. Compiled by J. H. Willsey. Edited by C. T. Lewis. pp. 954. \$8.00.
Christian Literature Co. New York.
 A HISTORY OF THE ROMAN CATHOLIC CHURCH IN THE UNITED STATES. By Prof. Thomas O'Gorman. pp. 515. \$3.00.
Dodd, Mead & Co. New York.
 THE LITTLE HUGENOT. By Max Pemberton. pp. 177. 75 cents.
J. B. Lippincott Co. Philadelphia.
 A SPOILT GIRL. By Florence Warden. pp. 280. \$1.00.
Henry O. Shepard Co. Chicago.
 THE PEOPLE'S BIBLE HISTORY. By Various Authors. Edited by Rev. G. C. Lorimer, LL. D. pp. 1,241.
Christian Publishing Co. St. Louis.
 JESUS AS A TEACHER AND THE MAKING OF THE NEW TESTAMENT. By B. A. Hinsdale. pp. 330. \$1.25.
 PAPER COVERS.
George Routledge & Sons. New York.
 ONLY A COMMONER. By Nat Gould. pp. 283. 50 cents.
M. E. Book Room, 1018 Arch St., Philadelphia.
 FOLLY OF ATHEISM. By Rev. George Sexton, LL. D. pp. 53.
 MAGAZINES.
 AUGUST. CONTEMPORARY REVIEW.—NINETEENTH CENTURY.—COLONIAL.—YALE REVIEW.—FORT-NIGHTLY.
 SEPTEMBER. FRANK LESLIE'S.
 EXTRA NUMBER AMERICAN MAGAZINE OF CIVIL.

News from the Churches

Meetings to Come.

STATE MEETINGS.

We shall be glad to receive additions to the following list, or corrections where necessary:

North Dakota,	Fargo,	Sept. 10.
Montana,	Big Timber,	Sept. 10.
Minnesota,	Alexandria,	Sept. 17-20.
New Hampshire,	Nashua, Pilgrim Ch.,	Sept. 17-19.
Washington,	Ellensburg,	Sept. 17.
Wisconsin,	Appleton,	Sept. 24.
Maine,	Westbrook,	Sept. 24.
Oregon,	Oregon City,	Sept. 24.
Colorado,	Longmont,	Oct. 1.
Idaho,	Boise,	Oct. —.
California,		Oct. 1.
North Carolina,	Dudley,	Oct. 2.
South California,	Riverside,	Oct. 8.
Wyoming,	Cheyenne,	Oct. 9.
Nebraska,	Crete,	Oct. 21-25.
Connecticut,	Waterbury, Second Ch.,	Nov. 19.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours 9 to 5. Annual membership, \$1.00, life membership, \$20.00. Contributions solicited. Miss Arule C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Frank H. Wiggin, Assistant Treasurer. Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Finney, Treasurer, 59 Bible House, New York; Rev. A. A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Carrying on the work hitherto done by College and Education Society and New West Education Commission.) E. A. Studley, Treasurer. Offices, 10 Congregational House, Boston, and 151 Washington St., Chicago.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct. Form of a bequest: I bequeath to the Trustees of the National Council of the Congregational Churches of the United States (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1888.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches without the State. Room 22 A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 267 Hanover St., Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 11 A. M., Bible study, 7 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22 Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 267 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKennie, D. D., President; George Gaud, Treasurer.

PASSING COMMENT.

All our readers will be as sincerely sorry to learn of Mrs. Gardner's physical suffering as they are glad that no moral question was involved in the one unhappy result of the Endeavor convention.

The writer of the article on The Out-district makes the point too often overlooked—that the church should not be self seeking in its efforts but should give cheerfully without thought of the return it will gain in membership or money. "If ye do good to them which do good to you, what thank have ye?"

It is a pity that the Sunday School Society cannot utilize student walking parties, if a tramp of ten or fifteen miles a day is part of their workers' regular program.

When the Sunday school is given up during the summer months it seems an excellent plan to hold the Endeavor meeting directly after the morning service. In this way scholars need not be lost by the vacation, if the

Endeavorers are careful to look up those who remain in town.

We are always glad to hear of the entertainments given by summer guests for the benefit of the local church. The effort costs little and the results are usually substantial.

Without thought of party Maine can be thankful for statesmen who have by character the right to speak on questions religious as well as temporal.

The transfer, sharing with all denominations the control of the library started by our church in the Wisconsin town is undoubtedly wise, as the benefit of all classes is its aim.

THE OUT-DISTRICT—SUGGESTIONS FROM EXPERIENCE.

What shall we say about these old New England ruins? Much more and better than we have been accustomed to think we could. The region of infrequent and perfunctory calling, of total abstinence from ecclesiastical control, of social stagnation and the worship of the gods of poverty and dullness—this is the way the average minister looks at it. This is the way in which that enterprising friend who first takes the minister up into a high place and gives him a bird's-eye view of his new position designates it. O, if a minister could once come to a parish with no family branded and no district labeled and no "leading man" or woman pointed out, but able to feel that the whole parish was his, and go to work in ignorance of those titles by which men have deeded this family to the church and that family to the devil, what a relief it would be!

We feel a doubtful gratitude to those who come to the new minister as he is "staking out his claim" and tell him that this ravine has been pre-empted by the powers of darkness, and that rough field, which looks as if it might have nuggets in it, was staked off twenty years ago to prejudice. What of it? Let the minister go ahead. Twenty years is a long time. Perhaps some of these claims have been abandoned by the powers who took possession. And if there is any flaw in the title let the new minister have the benefit of it. We have added a good deal of good soul territory to our congregation from the out-district by finding flaws in the titles which held it in the possession of prejudice. And a good deal we have found which was never owned by this large "landed proprietor" but was free land. This owner had controlled so much in that neighborhood that we supposed he owned all. We have found that almost all of his titles are shaky, and a skillful search of the records shows that he does not own enough to remain solvent if hard pressed by the church.

The "out-district" has been a revelation to us of the value of the human soul. The question naturally arises with every minister: "Is such and such ground worth cultivating? Is it worth while to try to do anything with such and such people?" Probably Christ would have asked rather whether it were worth while trying to do anything for them, and put that before doing anything with them. It is a common idea with us all that whatever work we do must in the end turn to the account of the church. We draw back from endeavors for a man or woman unless we think our efforts will ultimately land them in the church membership. We leave that poor, deserted life because we cannot imagine it becoming, in the few years left to it, worthy to go into the church. The out-district has taught us that God sets a value on a soul over and above what it will bring in the market of church work, and that the kingdom of heaven is not "four square." We must expect reasonably that most of our work for those within our parish will end in their working for others, but we fall into a mistake when we think this is all the work which we must touch. Casting out because we cannot "get" from them! The mission of Jesus was to give.

How much of our work is simply pouring

into vessels nearly full, with the quick overflow of which we fill our statistics, and look upon them as a reliable census of the kingdom of Christ. Unless we can see the overflow we are discouraged. We see no promise in thirst itself. It was the divinest thing that Jesus met with. The lack of it made his burden; let not the abundance of it make ours. What if they do not yield us strength by giving to us? There is a better, deeper strength they give us by letting us give to them. And what if we do have to pour for a long time into these thirsty vessels? The longer we have to pour the more they will hold. Pour long enough and let God see to the overflow. Our church has been doing it for only a little over a year but we can see the water nearing the brim.

Every country parish has its out-district. It may be very small, only a few houses. I imagine there was such in Palestine and that many an unrecorded unfolding of great truth was left there by Jesus and never got any farther, except as truth always gets farther by just living on. And those houses seem so silent and dull and their families we say give no response. To what? To nothing? Of course. But every one of those homes has its key-note. Repeat the music of the gospel near enough to it and some note of it is sure to chime at last with the key-note of that home. Christ always struck the right note at once and he will not be hard with us if we are less skillful. There is music in the out-district. There is drudgery in every home, but there are empty places in the hearts of it which drudgery cannot fill and which we may.

We do not look for large statistics from the out-district. We are getting away from that bondage. It gives unsteady comfort. But there is goodness springing up there, life answering life, and life is better than any catalogue of it. The out-district is responsive in a silent way. "The common people heard him gladly" is its title to our work. We are sorry for the country minister who has not one and who has lost the surprises and revelations of it. Ours is a kind of refuge, where we are out of the drift of parish feuds and worries, but right in the drift of God's life proving itself superior to our judgments and larger than our fold.

But have not these families drifted too far away from religion for us to hope to save them? Certainly. We can never expect to do that. We should give up very suddenly if we thought that were our task. What keeps us at the work is the ever-deepening hope that God will save them. X. Y. Z.

LOCAL CONFERENCES AND ASSOCIATIONS.

ALA.—Bear Creek Conference met with New Prospect Church, Hackleburg, Aug. 9-11. The tone of the meeting was distinctly spiritual. Sermons were preached morning and night, and six persons professed conversion during the session. The topics discussed were: Our Denominational Literature, What Is the Duty of Our Churches in Relation to Missionary Interests? Systematic Giving, Its Meaning and Value, Aids to Efficient Church Work, Signs of Spiritual Energy, Who Should Be Interested in Sunday Schools, and the Work of the Holy Spirit.

NEW ENGLAND.

Massachusetts.

BOSTON.—The William Lloyd Garrison Memorial Church, organized last Sunday, is the first colored church of our denomination in the city. It begins with 105 charter members and with Rev. F. T. Stanford as pastor.

LOWELL.—All the pastors have returned from their vacations except Mr. Huntington, who returns for next Sunday's services.—Rev. G. F. Kenncott of the First Church began his ministry at Isle-aux-Haut, Me., eight years ago while a student at Andover. He has spent his vacation there this summer and assisted an Andover licentiate in holding meetings. On the last Sunday of his stay he administered the communion and received eight to membership, the first who have joined the church since the two who were received as the result of his work in 1887.

WORCESTER.—Plymouth. As it seemed advisable to omit Sunday school during vacation, the Endeavor Society holds its meetings immediately after the morning service with admirable results.—The City Missionary Society (Congregational) has begun work among the 1,200 Germans in the city through Mr. A. B. Schoerke. At present this nationality have only a Lutheran service on Wednesday evenings and no resident minister. The Fresh Air work of the society has received funds to meet all plans.

Among many other bequests, Miss Jennie Sherman of Chicopee left \$1,000 each to the A. H. M. S., the A. M. A. and the Seaman's Friend Society, and \$500 each to the W. B. M., C. C. B. S., C. S. S. and P. S. and C. E. S.

Maine.

BLANCHARD.—Mr. Andrew Gibson of Bangor Seminary, who has supplied for the summer, has preached at the slate quarry, three miles distant, and organized a Sunday school with more than thirty members.

NEW GLOUCESTER.—Rev. H. G. Mank has secured the help of the Cummings brothers of Auburn for a series of tent meetings.

SANFORD.—The temperance issue is uppermost here. The women have circulated a petition to the sheriff to rigidly enforce the laws and there is a deep earnestness in the work.

SCARBORO.—A concert in aid of the church has been given by summer guests netting \$40. An Endeavor Society has been formed with twenty-five members.

SQUIRREL ISLAND.—There was an impressive service held on the south shore Aug. 18. The *fete* had taken place on Saturday and the island was crowded with transient visitors who with the cottagers made a large assembly. Rev. Lawrence Phelps led the service and a number of clergymen and laymen assisted. Representative Dingley spoke of The Love of God in Man and Senator Frye on The Love of God in Nature.

New Hampshire.

CLAREMONT.—A chapel is in process of erection costing \$4,000. The church is taking on new life under the leadership of Rev. J. B. Lawrence.

MONT VERNON.—By the will of Mary S. Marwell the church receives a legacy of \$300.

PETERBORO.—Among the bequests of the late Benjamin Winn the Union Evangelical Church receives \$250 and the Orphans' Home at Franklin \$500.

WASHINGTON.—Besides his home services, the pastor, Rev. W. H. Dowden preaches in Stoddard at 2 P. M.—The church in Rochester has recently adopted individual communion cups.

Vermont.

BENNINGTON.—*Second.* This church, Rev. C. R. Seymour, pastor, has done much work in an out-district known as Pleasant Valley. Meetings have been held in a schoolhouse, but ground was broken last week for a chapel which is to be erected and furnished by Mrs. J. C. Colgate of New York in memory of her father who lived near by. The building will be provided with a reading-room and kitchen, and the grounds will be arranged for tennis and croquet. It is designed for the use of the Y. P. S. C. E.

Rhode Island.

PROVIDENCE.—Rev. W. C. Stinson's resignation of the pastorate of Plymouth Church was read to his people last Sunday. During his three years' service with them he has been deeply interested in plans for institutional work, but difficulties have interfered with the successful carrying out of these plans. Mr. Stinson has accepted a call to the Presbyterian church in Chillicothe, O., where institutional work is already inaugurated and where he expects to realize his hopes in that direction.

Connecticut.

NEW BRITAIN.—*First.* During the vacation of the pastor, Rev. G. H. Sandwell, the pulpit has been occupied by Dr. Arthur Little of Boston. Large audiences have listened to some rare discourses. The new \$6,000 organ was informally opened Aug. 18. This instrument has been given by about half a dozen members of the congregation. Under able leadership the old church is renewing its youth. It has over 700 members.

BROOKFIELD.—Miss Emily Hawley occupied the pulpit Sunday with an account of the recent conference at Northfield.

NEW BRITAIN.—Union services are being held during this month by the First and South Churches. The new organ at the First Church is now in use and is very satisfactory.

CNESHIRE.—The summer convention of Christian Workers is in session this week. The speakers in-

clude Evangelists Gillette and Müller, Rev. Messrs. H. W. Pope and Asber Anderson, Miss C. M. Leete and Mrs. Whittemore, founder of The Door of Hope Mission.

NEW HAVEN.—The 100th anniversary of the Whitteville church and society was observed with appropriate services last week Tuesday and Wednesday. The opening exercises Tuesday night included a historical address by the pastor, Rev. C. F. Clarke. Wednesday the whole day was occupied by exercises full of interest to all friends of the church.

MIDDLE STATES.

New York.

The church at Port Leyden, having been compelled to rebuild, finds itself about \$1,000 in debt. Its members are poor but united and self-sacrificing. Its pastor, Rev. L. Williams, has given one year's salary, \$500, and the people have done their utmost. This seems to be a case where some friendly help would go a long way to cheer and strengthen a courageous, but not financially strong, church.

THE SOUTH.

Alabama.

MAD INDIAN AND MOUNTAIN MEADOWS are making preparations to build houses of worship. These churches have recently experienced revival influences, as have also Leon, Clanton (Mountain Springs), Art, Millerville (Bethel), and Hackleburg. The reports indicate that revivals are prevailing in churches generally throughout the State.

THE INTERIOR.

Illinois.

CALEDONIA.—The new building was dedicated Aug. 18, with a sermon in the morning by Prof. J. J. Blaisdell and in the evening by Rev. J. D. McCord. Evangelistic services were held during the week.

DANVILLE.—As a result of special meetings under the leadership of Evangelist F. A. Miller 104 have been added to the church. Plans have been adopted for a new building.

Indiana.

TERRE HAUTE.—*Second.* The pastor, Rev. W. F. Harding, spent his vacation in Michigan and was the official representative of the Chautauqua system of education at the Hackley Park Assembly. A free reading-room has recently been opened at the Second Church and has been well patronized. It is hoped by special subscription to continue. Financially the church is in good condition, outstanding bills having been recently paid. An earnest effort is being made to make the weekly offering system effective and to train the congregation in systematic giving. The Sunday school is prosperous.

Wisconsin.

ASHLAND.—Rev. G. W. Nelson, field agent at North Wisconsin Academy, has been seriously ill during August but is recovering.

TOMAHAWK.—The pulpit will be vacant after Sept. 1. Rev. Alexander Thomson, the retiring pastor, has done excellent work and leaves the church much stronger spiritually than when he came to it, although removals and decline in the general prosperity of the town have weakened its financial ability somewhat the past year.

RHINELANDER. Rev. J. H. Chandler, pastor. Pledges have been secured to wipe out a debt of \$2,600 which the trustees have carried since the dedication of the building in 1890, and \$1,000 has already been paid in cash. The reading-room, which was conducted by this church for six months among the saloons, has become a union enterprise, and is conducted by directors from five denominations, including the Catholics, and is to add to current literature a circulating library.

THE WEST.

Minnesota.

GRACEVILLE.—Two out-stations have been established where a Sunday school and preaching services are sustained at both church organizations and a building will come soon.

SHERBURNE.—Since the coming of Rev. C. E. Walker congregations have increased. At the out-stations everything is hopeful and the field is planning for self support.

APPLETON.—Under Rev. E. C. Lyons there has been a marked increase in congregations with the prospect of church organization at a country point.

CAMPBELL.—The church is recovering from the depression of hard times, and under the care of a Chicago Seminary student has been much revived and hopes to secure a pastor at once. At Tintah, the out-station, there is marked improvement.

FOSTON.—This church with McIntosh has enjoyed the labors of Mr. R. L. Jackson of Minneapolis for the summer. A subscription is being raised to secure a permanent pastor.

BIWABIK.—A building has been purchased, formerly used for a liquor saloon, dance house and theater, and is being fitted up for a church with reading and social rooms. It is believed that a good work can be done among the miners who are now thronging at this place.

ST. PAUL.—*Cyril Chapel*, the center of our Bohemian work, was struck by lightning a few weeks ago, the new spire being destroyed. Money has been raised and the chapel repaired.—*Des Noyer Park.* A Sunday school has been sustained for several years. Plans are made for a new chapel, and the people are making efforts to secure a lot and erect a building at once.

Nebraska.

ARCADIA.—The church and people have been thoroughly sympathetic and helpful in the great trial through which Mr. Gardner has passed in connection with his wife's derangement while attending the Endeavor Convention at Boston. The whole village and vicinity where the Gardners are highly esteemed were greatly distressed over the report of Mrs. Gardner's death and lent every possible aid in the search for her after it was found that the report was not true. Consultation with some of the best physicians in Lincoln since her return has fully settled the matter that it is a case of temporary, mental derangement, consequent upon great physical suffering. A fairly successful operation gives room for hope that she may ultimately recover. The attending physician, who is a man of high standing in his profession and high character, made a full and careful statement of the case for the press, which should settle all doubt as to the real cause of the trouble.

Rev. J. B. Doolittle closed two years of successful work with the churches at Harbine and Plymouth, and will take a short vacation with his wife and son in Connecticut before taking a charge in any other field.

North Dakota.

FARGO.—Rev. V. N. Yergin, after six and one-half years' faithful work, has left with his family for Syracuse, N. Y. He expects to spend some time in recruiting his health and will then enter upon a new pastorate. He carries with him the hearty good will of all who have known him.—Rev. John Orchard is having excellent success at Plymouth, to which he came last May. The congregation is growing, and at an out-station ten miles south the work is full of promise.

WILLISTON.—The church, with the new pastor, Rev. George Extence, shows great pluck in entering upon a campaign of church building. Williston is a typical frontier town within fifteen miles of the Montana line. If Mr. Extence succeeds in getting his church building, which is absolutely necessary to the work, it will be a great blessing to that whole region.

INKSTER.—Rev. C. Y. Snell is called for the third time to be pastor of this church. It was organized ten years ago by Mr. Snell, who was its first pastor. After an absence of one year he was called back for a second pastorate, and now after the second absence he is called again. The church has also voted to be self-supporting.

GLEN ULLIN.—Miss Crumit, evangelist of the W. C. T. U., has been conducting an interesting series of revival meetings. Several conversions have taken place and the members of the church have been greatly strengthened.

The churches at Melville, Pingree and Buchanan, under the united pastorate of Rev. William Isaacs, are taking on new life.

PACIFIC COAST

California.

FITCHBURG.—*Grace.* A church building was dedicated Aug. 11, Rev. Messrs. J. K. McLean, D. D., W. W. Scudder and W. C. Pond, D. D., taking part in the exercises. In the evening at a communion service nine were received to membership. This church was organized last February with eighteen members.

BECKWITH.—In this little mountain town in Plumas County, where Rev. H. E. Banham of Etta preaches, several little children, the leader being only nine years old, prepared and executed a choice program in the presence of an invited audience in the Town Hall, and on the following Sunday presented the net proceeds to the pastor.

SAN FRANCISCO.—*Bethany* has four Endeavor Societies—Senior, Intermediate, Junior and Chinese. At their recent anniversary Rev. Dr. Pond, the pastor, preached on The Special Relations of the Christian Endeavorers to our Congregational churches.—*Pierce Street*, the twelfth church in San Francisco, was welcomed to fellowship Aug. 12. Situated in a growing part of the city, with Rev. Philip Coombe as pastor, it goes forth hopefully.

A \$6,000 plant, largely the gift of Deacon S. S. Smith, is in the hands of trustees and, doubtless, will soon be deeded to the young but vigorous church.

SAN RAFAEL.—After six months in South California, seeking restoration of health for himself and family, Rev. J. Hardy is once more in his accustomed place, much to the satisfaction of all concerned.

Oregon.

HOOD RIVER.—After serving one year Rev. J. L. Hershner has received a call for an indefinite time. In the past year the church lacked two of doubling its membership. The first steps have been taken towards building a parsonage.

PORTLAND.—First. Rev. J. D. Eaton of Chihuahua, Mexico, a former pastor, with his wife, came to this city for the first time in nineteen years expressly to be present at the dedication, July 14. Mrs. P. B. Chamberlain, wife of Rev. P. B. Chamberlain, pastor from 1857 to 1862, was also present. Congratulatory letters from all the living pastors were received.

The work of our Sunday School Society, under the efficient superintendence of Rev. R. A. Rowley, is progressing favorably. There are many destitute localities in this State where young persons from birth to manhood and womanhood have never heard the gospel preached. In June thirteen schools were organized, with a membership of 499; in July eighteen, with a membership of 731. Of these but two were reorganized. Fully two-thirds of the 1,230 pupils have never before had any gospel privileges. During these two months Superintendent Rowley has had the assistance of two helpers, one of them a student at Pacific University, who is tramping ten to fifteen miles a day on foot over Oregon hills hunting up localities in need of Sunday schools.

"THEY THAT GO DOWN TO THE SEA IN SHIPS."

The time is a sultry Saturday afternoon in August. The place is Vineyard Sound, that narrow waterway through which thousands of vessels pass and repass annually. On this particular afternoon scarcely one is at anchor, for the breeze is favorable for carrying them seaward and the harbor is white with spreading sails. Presently a queer little craft flying the stars and stripes appears among the big schooners and barkentines, evidently bent on important business. Is it a government boat conveying sealed orders or what can be her errand? Ah, look on her diminutive smoke-stack and see the familiar C. E. monogram. That tells the story. Now we know that it must be the steam launch belonging to the Vineyard Sound branch of the Boston Seaman's Friend Society.

Through the courtesy of its secretary, Barna S. Snow, we are invited on board, and then begins a race quite as thrilling in its way as that between the Vigilant and Defender. "See if we can catch that schooner!" cries the captain. The engineer crowds on steam and away we go in pursuit of Silverheels, a huge three-master, coming up into the wind under full sail. "Look out, there! We shall surely cut across her bows," exclaims a timid passenger. But no, we come alongside just for an instant, the excitement increasing with every puff from the tiny engine. Mr. Snow, standing on deck, seizes a bulky roll somewhat over a foot long and throws it across the widening breach of waters on to the schooner's deck. "Quick, now—one more!" But alas! for his aim from the bobbing boat. This one splashes into the water and disappointed faces watch it go down to feed the fishes.

GOOD LITERATURE FOR MARINERS.

What are these mysterious rolls? They contain copies of religious papers and other good reading matter, and two packages are always left on each vessel, one for the cabin and one for the fore-castle. Though less exciting it is more satisfactory to distribute them on board the vessels lying at anchor, as this affords an opportunity to invite the sailors, when ashore, to the reading-room and "Bethel," which is situated at the head of the wharf seen in the picture. This building was erected through the generosity of a Boston

lady, and, in order to appreciate what a blessing it is to the seamen, one should attend such a service as our party was privileged to participate in both Saturday and Sunday evenings following our novel race. The room is fitted up with writing materials and reading matter and a wee garden in front adds to its homelike appearance. No one would question a sailor's fondness for singing who saw the battered Gospel Hymns, No. 6. A fresh supply is sadly needed.

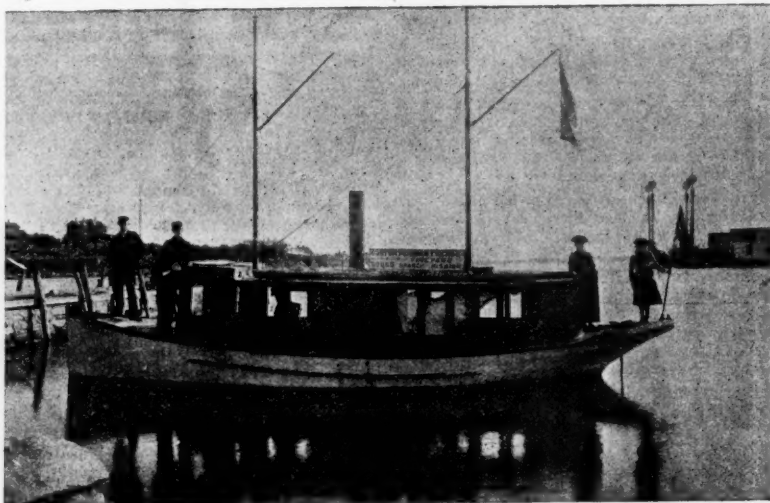
THE BOSTON SEAMAN'S FRIEND SOCIETY.

Between ten and twelve thousand vessels drop anchor annually in the harbor at Vineyard Haven and the Boston Seaman's Friend

be bought in the town." He went beyond his promise, for two of them returned not only sober but new men in Christ Jesus. A great help in these evangelistic efforts is the Danish engineer, a young fellow whom he found ill on a ship and carried to his own home. After recovery he accepted a position on the Helen May, and between tending the fires he may often be seen kneeling in prayer with a sailor whom he is trying to lead to Christ.

SAILORS FOR CHRIST.

Day in and day out these two men ply back and forth among the vessels that are running down through the Sound. Beside putting papers on board they forward letters and tele-



LAUNCH HELEN MAY

Society wisely decided, a few years ago, to establish a branch there. A small steam launch was purchased and named Helen May, in honor of the two little daughters of Captain Madison Edwards, who was put in charge. A better man for this purpose could not be found. During his seven years' service he has gained the confidence of hundreds of captains, who are only too thankful to have their crews under his influence. His request that "the boys" be allowed to go on shore is invariably granted by those who know him. Occasionally, as happened this Saturday afternoon, a stranger captain demurs, saying that he fears his men will get drunk. "I'll guarantee to bring them back sober," replied Captain Edwards, "for not a drop of liquor can

grams, take sick or disabled seamen to the hospital and render personal service in various ways. A supply of reading matter is also kept at Tarpaulin Cove on Nashon Island, and sometimes meetings are held on board the United States steamers at Woods Holl. Judicious and effective use is made of the Christian Endeavor pledge, which is modified to include abstinence from profanity, impurity and alcoholic drinks. At one of the gatherings alluded to a sailor was present who had strayed away from the Saviour. In the presence of the little company he stood while Captain Edwards pinned the Endeavor pin on his jacket as a sign of penitence and willingness to begin the Christian life anew. Friends joined hands with his in token of their help-

PILLSBURY'S BEST IS TODAY, AS FOR TWENTY-FIVE YEARS PAST, THE STANDARD FLOUR OF THE WORLD.

PILLSBURY'S BEST



Makes
FAULTLESS Bread;

sweet as the wheat; light and fine and white; honest bread that may be honestly called the staff of life. No bread-maker, no bread-lover, will take any other kind after one trial of PILLSBURY'S BEST.

NOW, while the price is low, is your time to buy it.

PILLSBURY'S BEST IS TODAY, AS FOR TWENTY-FIVE YEARS PAST, THE STANDARD FLOUR OF THE WORLD.

fulness and all stood with bowed heads while a fervent prayer was offered. Thus the small room became a Bethel indeed, and similar scenes are of almost weekly occurrence there. The conversions last year were sixty-four.

There is something wonderfully appealing in this form of missionary service when it is remembered that much of it is merely touch and go. Shifting as the waters beneath their keel are the chances to attend worship, to get a good book or paper, to hear words of comfort or friendly warning. Perhaps it is this element of uncertainty, the sense of meeting once and parting it may be forever, the being here today and afar off tomorrow, which gives to their Christian fellowship a peculiar tenderness and solemnity. In his address at the Christian Endeavor Convention in Boston Chaplain Tribou of the United States navy said: "The sailor of today is younger, more intelligent, much more temperate, less superstitious and more religious than formerly. The religious atmosphere has improved very much during the last ten years." This certainly was the impression gained by each of the party who visited the vessels with Captain Edwards on this interesting excursion. And we could not resist the longing, as we passed the splendidly equipped pleasure yachts, that a portion of the money which is squandered on board some of them in a single season might be used for the purchase of books and papers for the Vineyard Haven mission. The supply is pitifully small and the hunger of the men for reading matter is pathetically great.

F. J. D.

THE FINDING OF THE ANDOVER VISITORS.

The Board of Visitors have heard and considered with great interest and respect the papers presented at the hearing this morning [Aug. 22] by the committee of the trustees and by Professor Ryder, and have endeavored to give to both the full measure of weight which justly belongs to them.

The very able paper read by Dr. Fiske in the trustees' behalf in large degree met a cordial response in the minds of this board, both in its warm commendation of the Christian character and the professorial ability of Dr. Ryder, and in its delineation of the aims and spirit of the founders of this seminary in the establishment of this ancient and useful charitable foundation.

But while in reference to this latter matter we find ourselves, as we have said, in large measure in sympathy with the statements made, we cannot avoid, however, reminding ourselves, and reminding those here present, that Andover Seminary is an eleemosynary institution for definite, carefully stated purposes, and regulated by prescribed conditions which can never be disregarded but must be definitely and punctiliously obeyed.

The founders of this institution enacted certain statutes, which included a creed carefully elaborated, which was to be the standard of instruction in preparing young men for the gospel ministry. That loyalty to this creed might be maintained in all future years they established a Board of Visitors, who should carefully see that the will of the founders should be carried out.

The wisdom of these provisions the visitors do not discuss. That is a question entirely extraneous to the present issue and a question concerning which men may reasonably differ. But men cannot differ as to the founders' right to prescribe such terms as they chose (injurious to none beside) for the use of their bestowments. And as little room would seem also to be left for difference of opinion as to the obligation of conforming to the conditions on the part of one receiving the benefit.

The visitors cannot overlook the very obvious fact that the relationship of the professors on the Andover foundation to the creed prescribed by the establishers of that foundation is appreciably different from that of ministers or members of the Congregational body in general to the more or less definitely accepted creeds of the denomination as a whole. A freedom or latitude may be allowed in the latter case which certainly cannot be claimed in the former, for they stand on very different foundations and impose very different obligations or degrees of obligation upon individual action.

The question in this institution is not in the least degree as to the conditions of standing in the Congregational or Presbyterian ministry or membership or as to what may or may not be included within the boundaries of denominational or Christian fellowship. The

single question before the visitors, as officers of an institution having a prescribed standard of doctrine and resting on a pecuniary foundation, bestowed for the purpose of supporting that standard, is what was the intent of the founders as expressed in their statutes.

The Andover creed is inseparably bound up with the Andover endowments. The use of the endowments is conditioned upon acceptance of the creed. The same hands which gave the money for the support of the institution formulated or indorsed the credal conditions of its use. If the hands are living enough to continue the dispensation of the emoluments they are still living enough to perpetuate the terms on which those emoluments shall be enjoyed. And language cannot well be employed more definite and strenuous than the founders used to affirm their will that the creed they prescribed should remain forever unchanged. Their own language is [Art. 27]: "It is strictly and solemnly enjoined and left in sacred charge, that every article of the above said creed shall forever remain entirely and identically the same, without the least alteration, addition or diminution."

Anything like carelessness or looseness of interpretation of the creed by any of those charged with the administration would seem therefore wholly inadmissible. Especially is the duty laid upon the visitors, as the appointed interpreters and expounders of the creed, express and responsible to see that under no desire of liberality in its interpretation the true aim and intent of the framers of the creed be at all evaded or obscured.

The document, justly and fairly explained by the common rules of legal, historic and literary interpretation, is and must remain (to use the founders' own language) the "permanent creed" of the seminary.

Turning now to the paper presented today by Professor Ryder, it gives the visitors great pleasure to be able to say that whether it be by clearer statement of the view of Christ's person which he holds, or by more definite disclaimer of views which previous language gave reasonable cause for apprehending that he held, or by a certain modification of statement in view of attention recently given to the subject, or by something of all these causes combined, the impression left by Dr. Ryder's paper is decidedly different from that left by the paper previously presented or by those more informal papers presented to the trustees and which came to the attention of the visitors. In this present paper, which we rejoice in taking to be the mature utterance of his personal belief, we are glad to be able to feel that the professor stands within the declaration of the creed upon the vital subject referred to.

The Board of Trustees by its committee today has informed us that that board had "not been satisfied with some of the views expressed by Professor Ryder," but "inasmuch as he avowed his belief of what seemed to them the substance of the Scriptural and credal doctrines of the Trinity and of the divinity of Christ" had decided against "further action at present" by the board; but had, however, expressed to him "cautionary words," which they believed would be "sufficient to lead a man as sensitive, docile and conscientious as Professor Ryder to special carefulness and to an avoidance in his teachings of all seeming conflict with the creed, or departure from that great system of evangelic doctrine generally held by the churches."

The trustees added, "It was hoped that the visitors would concur with us . . . adding, if they should see fit, their own cautionary words." With this action of the Board of

Trustees, and with their cautionary words, we concur.

It is, of course, understood that the proceedings of the Board of Visitors in the case have been simply an inquiry, and in no sense a prosecution. It is therefore not necessary to take any action farther than to announce the conclusion which we have above stated.

The visitors are heartily rejoiced at the result of the inquiry which has thus terminated. It is a matter of congratulation that this beloved brother and eminent teacher expresses himself so unequivocally upon the cardinal doctrine which lies at the basis, not only of this seminary, but of the whole Christian system—the real divinity of our Lord Jesus Christ. It is to be hoped that his emphatic declaration of acceptance of this great doctrine will remove any distrust from which he must have suffered, and enable him to go on in his work with increasing power. And we earnestly implore that the blessing of Almighty God may rest upon this venerable institution, so rich in its history, so competent to accomplish great things for the Master, and so influential through those who have gone out from its halls. That its teachers may be successful in their great work and its several boards be wise in administration and oversight, should be the object of devout supplication to Almighty God.

By vote of the board,

GEORGE LEON WALKER, President.
A. H. QUINT, Secretary.

Compare the remonstrance of the casual passer-by, if a mob of ruffians are misbehaving themselves in the street, with the downright energy of the policeman who strikes in fearlessly, one against a dozen, as a minister of the law. There is the same difference through life between the man who has a sure conviction and him whose thoughts never rise beyond a "perhaps."—James Anthony Froude.

"A STITCH IN TIME SAVES NINE."—So a few doses of Adamson's Botanic Cough Balsam taken when there is noticed the first symptoms of throat soreness, or a cough, will save pain, illness, loss of time and even life itself. It cures in every instance. Sold everywhere.

To Build Up

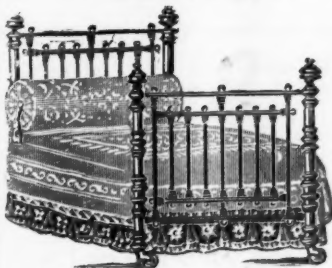
The system I have found Hood's Sarsaparilla a splendid tonic. I had the grip four times, and the prostration combined with severe headaches, stomach troubles and dyspepsia made me a very great sufferer. I was very weak and run down. I have used six bottles of Hood's Sarsaparilla and cannot praise it and Hood's Pills enough for the wonderful benefit they have been to me." Mrs. LIZZIE JACKSON, Scituate Centre, Mass.

Hood's Sarsaparilla Is the Only True Blood Purifier

Prominently in the public eye. \$1; six for \$5.

Hood's Pills act harmoniously with Hood's Sarsaparilla. 25c.

BRASS BEDSTEDS.



It has been observed that in cards a good deal depends upon good playing, and good playing depends upon a good deal. In furniture you depend upon a good bed, and a good bed depends upon you.

It depends upon your good sense. And that is only another name for your true realization of values. If a brass bedstead will last a lifetime and by its nature and construction cannot become soiled, or unclean, or musty, or broken, it is cheaper than a wooden bed at one-half the cost.

We were the first house in this section to bring down the prices on Brass Bedsteads. We have led the reduction at every stage. We sell Brass Bedsteads today at lower figures than any other firm in New England. You can save from \$3 to \$25 on each bedstead. A large line on exhibition.

PAINE FURNITURE CO.,
48 CANAL STREET, BOSTON.

THE BUSINESS OUTLOOK.

The trade in sugar is all that could be reasonably desired, the present pessimistic talk being merely to facilitate the manipulation for lower prices for the stock which has been in progress. There can be no possible question as to a large shortage in the Cuban sugar cane crop, due to the uprising against Spain, and the most reliable official reports indicate a shortage in the beet crop of Europe. These two facts can only result in one thing, namely, higher prices for both raws and refined. But, as the sugar trust is a large owner of raw sugars purchased at low prices, it will be seen that it must make a great deal of money in the near future above and beyond its usual margin of profit.

The granger shares were strong on good crop prospects. The drought in the West at several important points has been broken and there is now little fear in any quarter but that we are about to harvest the largest crop in our history. Hence the previously mentioned strength of Western railroad stocks, in which the advances would have been greater had it not been for the disappointing continuance of the export movement of gold. Sterling exchange is perceptibly weakening, however, and exports of the yellow metal must soon cease altogether as a result of natural causes.

For the week ending Aug. 24 the volume of trade of the entire country showed that it was fully holding its record of recent weeks. Particularly in the West business is already reflecting the favorable influence of prospective large corn and spring wheat crops. Along industrial lines activity continues. Iron and steel have advanced yet more, and while the iron trade remains in its present flourishing condition no fear need be entertained for the full development of trade in other lines.

Bank clearings for the week ending Aug. 24 aggregated \$901,000,000, an increase of nine-tenths of one per cent. over last week, eleven per cent. more than for the third week of August last year, and thirty-three per cent. more than in the corresponding panic period of 1893. Wheat exports are increasing and collections are better. Business failures last week numbered 192, against 195 for the corresponding week of 1894. In Canada there were thirty-seven failures against thirty a year ago.

BIOGRAPHICAL.

REV. PROF. GEORGE CORNISH.

Rev. Professor Cornish, M. A., LL. D., one of the best known figures in Canadian Congregationalism, died Aug. 18. Dr. Cornish was born in Gloucestershire, Eng., in 1828, and on graduating from college forty years ago was ordained as a Congregational minister. Soon afterwards, on coming to Canada, he was appointed professor of classics in McGill University, which position, with that of honorary librarian, he held until his resignation at the close of the last session. Hundreds of graduates in arts, scattered all over Canada and the United States, will cherish kind memories of their honored instructor. Perhaps no professor in McGill was ever more generally respected and loved than the late Dr. Cornish.

His long residence in Canada has also been most intimately connected with Congregationalism in the land of his adoption. For many years he filled the chair of Greek exegesis in the Congregational College at Montreal, and was still professor in this department, as well as chairman of the college board, at the time of his death. Other prominent positions have been held by him from time to time in connection with the Congregational churches of Canada, such as chairman of the Union of Ontario and Quebec, president of the Home Missionary Society and secretary of the college board. By frequent visits to the old land he did a great deal to enlist sympathy and help for the churches of the Dominion. Dr. Cornish seldom preached, but when he did so his sermons were always well received as models of thoughtfulness and of the very finest composition. Of a diffident disposition, he was often thought to be cold and unapproachable, but his pupils, both at McGill and the Congregational college, knew well that among all the professors there was no warmer and more kindly disposed

friend of the students than Dr. Cornish. As the stern foe of all cant and sham his teachings and influence will long live as a great influence upon all who were privileged to sit beneath his instruction. Indeed, he has often been described by graduates as "the student's truest friend." A humble yet a great and good man has gone to his home.

EX-JUSTICE STRONG.

William Strong was born in Somers, Ct., May 6, 1808, graduated from Yale in 1828, and four years later began the practice of law in Philadelphia. He represented Pennsylvania for two terms in the United States House of Representatives, and was for thirteen years judge of the Supreme Court of that State. President Grant appointed him associate justice of the Supreme Court of the United States in 1870, and he sat on that bench for ten years, being placed on the retired list at his own request at the age of seventy-two. Judge Strong was a loyal and valuable supporter of the Presbyterian Church of the Covenant in Washington, which owes its organization and strength largely to his efforts. He has held honored offices in religious organizations, such as the presidency of the American Tract Society and the American Sunday School Union. He was a vigorous athlete in youth, and retained his physical strength to a ripe old age. Nor did he at all abate his interest in present affairs. He was prominent in the Indian conferences at Lake Mohonk, where his tall form and earnest face gave emphasis to his words, which were always listened to with respect and confidence. He especially loved that beautiful mountain resort, and died at Lake Minnewaska, Aug. 19.

MARY LEITCH.

News of the death of the elder of the two "Leitch sisters," as they were familiarly known, has been received at their home in Kyegate, Vt. She was born in Danville, Vt., studied at St. Johnsbury Academy, and entered the Ceylon Mission in company with her sister Margaret and her brother George in 1879 under the auspices of the American Board. The brother was released from the mission in 1883 and the sisters in 1890. They all became deeply interested in Jaffna College and through their own exertions secured \$30,000 for the work, chiefly in Great Britain, and gave a great impulse to the medical work in Ceylon.

Are You Nervous?

Take Horsford's Acid Phosphate.

Dr. M. C. GROFFNER, Holyoke, Mass., says: "I am prescribing it in nervous diseases, with the best result. It makes a delicious drink."

Don't you know that Hood's Sarsaparilla will overcome that tired feeling and give you renewed vigor and vitality?

THE RAYMOND AND WHITCOMB TOURS.—During the month of September no less than twenty-three parties, under the direction of Messrs. Raymond & Whitcomb, are scheduled to leave Boston for the various resorts of New England, Canada and the Middle States. These trips vary in duration from five to nineteen days, and are carried out in the very best manner, each party traveling under personal escort. One party will visit the battlefield of Gettysburg, the caverns of Luray, the grottoes of the Shenandoah, the Natural Bridge of Virginia, Richmond, Old Point Comfort, Washington, etc. There are several parties for the resorts in the White and Adirondack Mountains, while Niagara Falls, Saratoga and the Thousand Islands claim their share. A descriptive circular will be sent free to any address by Raymond & Whitcomb, 296 Washington Street, opposite School Street, Boston.

What's the use of having a first-rate lamp if you put a wrong chimney on it?

The "Index to Chimneys" tells what chimney belongs to every lamp and burner.

Geo A Macbeth Co, Pittsburgh, Pa, will send it free.

Pearl glass, pearl top, tough glass.

GET Whitman's INSTANTANEOUS Chocolate

Pure, wholesome, convenient—made in a jiffy—NO BOILING.

Not a Patent Medicine.

Nervous Prostration.

Mental Depression.

Nervous Dyspepsia.

Mental Failure.

Freligh's Tonic

(A Phosphorized Cerebro-Spinant)

will cure when everything else has failed. Prescribed and endorsed now and for ten years past, by over 40,000 Physicians. Sample by mail 25c., ten days' trial. Regular bottle \$1 by mail. Small bottle, but 100 doses in each.

Concentrated, Prompt, Powerful.

Formula, descriptive pamphlet, full directions, testimonials, etc., to any address.

I. O. Woodruff & Co.,
Manufacturing Chemists,
106-108 Fulton St., New York City.

Formula on Every Bottle

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School Bonds



have long been known to careful people, as among the safest investments. We sell them netting 5% to 6%.

Write us for further information.

The Provident

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Please mention The Congregationalist.

HIGH CITY, COUNTY AND STATE GRADE BONDS,

PAYING A HIGH RATE OF INTEREST.

We make a specialty of High Class Securities, suitable for permanent investment. Descriptive circular mailed on application.

SPRAIN, DICKINSON & CO., Bankers
10 Wall Street, New York.

8% NET. FIRST GOLD MORTGAGES

on Improved Red River Valley Farms. Loans to actual settlers only. 12 years experience in business. Send for formal applications, list of references and map showing location of lands.

WILLIAM T. SOUDER, Financial Agent,
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C. H. VAN BUREN & CO.,

BANKERS AND BROKERS,
62 BROADWAY, NEW YORK. BONDS, STOCKS, AND HIGH GRADE INVESTMENT SECURITIES. Circular letter, including list of selected bonds, Mailed Free.

YOU SELL WE BUY

Do You Want to Sell a **WESTERN MORTGAGE** or Western Land—avoid foreclosure costs—stop sending good money after bad—get a good 5 per cent. investment instead. Address the **Boston Realty, Indemnity and Trust Co.,** 33 Equitable Building, Boston. Send for our Bond List.

IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN THE CONGREGATIONALIST.

CURRENT THOUGHT.

AT HOME.

Theodore Roosevelt, in the September *Forum*, speaks with authority on The Enforcement of Law. "In the end we [the police commissioners] shall win [in New York city] in spite of the open opposition of the forces of evil, in spite of the timid surrender of the weakly good, if only we stand squarely and fairly on the platform of the honest enforcement of the law of the land. But if we are to face defeat instead of victory that would not alter our convictions and would not cause us to flinch one hand's breadth from the course we have been pursuing. There are prices too dear to be paid even for victory."

The Sacred Heart Review (Roman Catholic) is so pleased with Professor Manatt's article in our education number that it reprints all of it, and indorses some of it. *The Watchman* will accept Professor Manatt's conclusions providing it can accept his premises, and this it finds it impossible to do. It says: "The statement that 'Christianity is a part and parcel of the law of the land' is only true in a special and modified sense. And the project of securing an agreement among Christians as to what Christianity shall be taught is wholly chimerical. Episcopalians think that belief in 'the historic episcopate' is so essential that they have made it a *sine qua non* to Christian union. Professor Manatt's argument is precisely that of the Romanists, and it practically leads to a division of the education fund. We hold that the public schools should teach Christian morality, but that its sanction should be the constitutional and statute law of the nation and the State. The right of the State to inculcate what its own laws enjoin does not admit of question. These laws, of course, have been profoundly influenced by Christian truth and sentiment, and the inculcation of what these laws enjoin is the only practicable way to teach Christianity in the public schools."

ABROAD.

Rev. Dr. John Clifford, in the *Examiner*, says of Gladstone's Chester speech against Turkey and for the Armenians: "It was an altogether unforgettable occasion. To read his speech, as thousands will, is much; but to have heard it, to have felt it—ah! that is simply indescribable, and will mark for many one of the most memorable days of this last decade of this closing century. The sweet cadences of his voice, the fascination of his personality, and, above all, the consecration of splendid gifts to the cause of plundered men and ravished women, raise the occasion into prominence in the annals of a great people. Chiefly, I feel the triumph of soul. His utterance of the words 'wives,' 'women,' lifted them into an atmosphere of awe and solemnity, and his tone in speaking of 'rape' and 'torture' gave them an ineffable loathsomeness. It seemed as if so much soul had never been put into our Saxon speech. Keen satire, rasping rebuke, an avalanche of indignation, rapier-like thrusts to the vital fiber of the situation, and withal the invincible cogency of the argument against the Turkish Government, gave the oration a primary place amongst the masterpieces of human eloquence."

Dr. George F. Pentecost writes to *The Christian Patriot* of Madras, instancing Dr. Miller's recent address as proof of his (Dr. Pentecost's) discernment as a prophet when four years ago he "ventured to say that the Free Church educational missionaries in India had become Brahmanized, and that their great influence was opposed to the conversion of heathen and so opposed to the fundamental principles of Christian missions."

The Friend (Honolulu) has a leading editorial which is a plea for the maintenance of the sanctity of the Sabbath in Hawaii and a recognition that there has been some letting down of past ideals.

ARMSTRONG & McKELVY
Pittsburgh
ANCHOR, Cincinnati.
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RED SEAL, St. Louis.
SALEM, Salem, Mass.
SHIPMAN, Chicago.
SOUTHERN, St. Louis and Chicago.
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UNION, "

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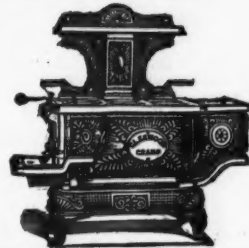
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A MODERN ORDER OF KNIGHTHOOD.

BY REV. WILLIAM BYRON FORBUSH, LITT. D., YARMOUTH, N. S.

The Order of the Knights of King Arthur is a church fraternity for boys based on the principles of Christian chivalry. Its field is the thousands of boys who, keeping shy of the Endeavor Society and other openly religious societies, are unreached by the church and exposed to countless temptations. The only other organization trying to hold the boys as boys is the Boys' Brigade, and, useful as the author of this article deems it to be, it is held in suspicion by many, its establishment is quite expensive, and in many places its work has been forestalled by military drill in the public schools.

The method of work is the social club, the aim is the hand-carving of Christian manhood. The leader is a pastor or any Christian man or woman of firmness, patience and unfossilized ideas. The material is a group of six to thirty boys of similar age. It is an excellent week day organization for a Sunday school class. The boys are gathered in a convenient place about a "round table" as a "castle," and each takes the name of one of King Arthur's knights or of some other true hero. The offices are held by each in turn, thus avoiding jealousy and giving all parliamentary experience. The members choose to which "degree" they will belong, the advancing grades of page, esquire and knight conveying added honor, involving each a pleasing, instructive initiation and certain increasing obligations, the highest being that of open Christian confession. The skeleton of the work is the ritual, which is not secret, and upon this the leader may construct such exercises as he chooses. The order suggests certain athletic, literary and manly achievements for the performance of which its honors and "peerages" are given. The novelty, elasticity, inexpensiveness and development of work toward a definite end are the striking features. It is what boys like, for it is a club, their own "get-up," and embodies the elements of equality, mystery and variety. It is what boys need, for it leads upward; it involves responsibility, obedience, reverence and attention and it continues the purest teachings of the home.

The order does not require for affiliation adoption of its methods, but insists on non-secrecy and local approval. It is an admirable adjunct to the Endeavor Society and Sunday school and has already led many boys up to the Christian life. It is now found in fifteen States and seven denominations, also in missions, the Y. M. C. A. and union efforts outside of churches. I am prepared to explain the plan to any interested. Fifty cents will bring full information and two dollars will equip a castle.

Marriages.

The charge for marriage notices is twenty-five cents.

ADAMS-CARTER—In New Hartford, Ct., Aug. 15, by Rev. F. H. Adams of River Point, R. I., assisted by the pastor, Rev. J. P. Hawley, Dr. Walter Booth Adams of the Syrian Protestant College, Beirut, Syria, and Anna Louise, daughter of E. R. Carter, Esq., of New Hartford.

HALL-BARNEY—In Hyde Park, Aug. 22, by Rev. P. B. Davis, Fred A. Hall and Dr. Lucy K. Barney, both of Hyde Park.

THOMSON-STACY—In Tacoma, Wn., Aug. 14, by Rev. W. H. Atkinson, assisted by Rev. A. N. Thomson, D. D., Alexander Thomson of Seattle and Mary Burr, daughter of Mrs. Fitch B. (Sewall) Stacy of Tacoma.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

COWLES—Probably killed in the South American insurrection. John Phelps Cowles, son of the late Professor and Mrs. E. C. Cowles of Ipswich. He spent most of his life in China, where he was vice-consul and interpreter at Foochow and where he married Dr. S. T. Cowles of the Methodist Mission. Three years ago he was sent by the United States Government to survey the location of the Nicaragua Canal and nothing has been heard from him for over two years.

MILLER—In New Britain, Ct., Aug. 14, Rev. William Miller, a retired clergyman, aged 78 yrs. He was graduated from Amherst and Andover and had four pastorates in Connecticut. He also taught for ten years at a time when failing eyesight and ill health prevented his preaching.

CALENDAR.

School of Social Economics, Chicago Commons, Aug. 22-29.

National Encampment of Boys' Brigades, Highland Park, Ill., Aug. 22-29.

Association for the Advancement of Science, Springfield, Mass., Aug. 28-31.

American Social Science Association, Saratoga, N. Y., Sept. 2-6.

National Prison Congress, Denver, Col., Sept. 14-18.

National Council, Syracuse, N. Y., Oct. 9-14.

Indian Conference, Lake Mohonk, N. Y., Oct. 9-12.

National Purity Congress, Baltimore, Oct. 14-16.

A. B. C. F. M., Brooklyn, N. Y., Oct. 15-18.

A. M. A., Detroit, Mich., Oct. 22-24.

A LOOK AHEAD.—The advantages of a brass bedstead are very apparent as time goes on. It takes on a richer luster as the years roll by. The low prices on brass bedsteads which are being quoted at the Paine Furniture Warerooms on Canal Street have resulted in a greatly increased use of brass bedsteads during the last twelve months.

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Troubles, Take

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After sickness, take Ayer's Sarsaparilla.

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SKIN CURE
Instantly Relieves
TORTURING
Skin Diseases

And the most distressing forms of itching, burning, bleeding, and scaly skin, scalp, and blood humours, and points to a speedy cure when all other remedies and the best physicians fail.

STEADY CURE TREATMENT.—Warm baths, with CUTICURA SOAP, gentle applications of CUTICURA (ointment), and mild doses of CUTICURA RESOLVENT (the new blood purifier).

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Poorness of the Blood and Constitutional Weakness.

Imported by E. Fougere & Co., N. Y.

To avoid imitations BLAUD is stamped on each pill.

DOES YOUR HAIR FALL OUT?

Is it getting thin—lessening in volume? If so, I can help you. If totally bald do not write. Select family patronage for 10 years. If interested, send self-addressed stamped envelope to Miss RACHAEL T. WYATT, Centerville (Cape Cod), Mass.

IT WILL SERVE THE INTERESTS of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in *The Congregationalist*.

USE "DURKEE'S
SALAD DRESSING"

WINGS FROM OUR MAIL BAG. THE NEW SUNDAY LAW.

Week your "staff" letter suggested a weakness in the new Sunday law. It may be said that the law is as radical and strong as the committee that presented it to the legislature could secure. The bill, revoking all then existing licenses, takes from city and town officials the power to grant licenses for theatricals, public shows and amusements of any description whatsoever to be held upon the Lord's Day.

The bill was amended to include the weaknesses italicized in "Section 4" as given below:

Nothing in the preceding sections shall be held to prohibit the giving, being present at or taking part in a concert of sacred music, or an entertainment given by a religious or charitable society the proceeds of which, if any, are to be devoted exclusively to a charitable or religious purpose, upon the Lord's Day.

The character of the "entertainment" is undefined except by its environment in the bill. It seems to have been assumed that "a religious or charitable society" would present nothing in violation of the sanctity of the day. Hon. W. B. Durant, who championed the bill in the Senate, assured us that in his judgment the bill would effectually do the work the committee desired. If it does not, the Sunday League may properly urge that it be amended to accomplish the intent of the legislature.

LEAGUERS.

IN THE INTEREST OF HISTORICAL ACCURACY.

The recent admirable gathering of teachers and scholars in the Summer School of Theology at Cleveland, O., has been heralded as the "first Summer School of Theology." Readers of *The Congregationalist* will remember, however, that in 1888, '89, '90 a series of summer schools of theology were held at Yankton, S. D., where were gathered some seventy-five or one hundred pastors and others for two weeks to listen to lectures on Practical and Systematic Theology, Biblical Theology, Church History, Homiletics and kindred themes. Among the distinguished lecturers were James H. Fairchild, Joseph H. Dursey, George F. Wright, A. H. Quint, E. P. Goodwin, Hugh M. Scott, James Brand, George R. Merrill, R. R. Meredith and the versatile president of Adelbert College, Charles F. Thwing, whose lectures were not the least in interest and usefulness, and whose recent project may have been suggested by that school. The honor and credit of organizing the "first Summer School of Theology in America" belongs to that modest but magnificent hero, Joseph Ward.

DAN F. BRADLEY.

Go on and struggle; only remember that your struggle will be worthless, however you may get the things you seek, unless you can get not merely the bodies of those things but their souls.—*Phillips Brooks.*

CHRISTIAN ENDEAVOR NOTES.

In the Massachusetts School for the Feeble Minded at Waltham, Mass., a promising society has been formed by the attendants, with the matron as president.

When the Boston Convention was reported in the society at Hyannis, Mass., one of the speakers was a member eighty years old, who had said that he would go to Boston if he had to walk.

Several societies are reported that have been doing the work of janitor for their churches. In one of these two members are appointed for the purpose each week. In another, some whose business keeps them employed during the day do their work for the church at half-past five in the morning.

Some inspiring sessions marked the second annual Chinese convention in Shanghai, and the progress reported was most encouraging. The number of societies has increased from 38 to 74 during the year. Peking and Nankin now have societies, and new ones have been formed in Canton, Foochow, Shanghai and other leading cities. In Shanghai the societies are co-operating in supporting a reading-room, and excellent work is done in Foochow.

In a society in Washington, D. C., a home department, similar to the home department in the Sunday school, has been formed for the benefit of those that are absolutely unable to attend the meetings, yet wish to be connected with the society. In their pledge they promise, in place of participation in the meetings, that they will give at least one half-hour of study to the topic each week, that they will pray for the meeting and that they will send a message to each consecration meeting.

The local union of Birkenhead and district, England, has celebrated its first anniversary by a week of self-denial and special offerings towards a Christmas entertainment for poor children. The union has formed an evangelistic band, largely made up of bicyclists, who go out into the country during the summer and autumn and hold open air meetings on Saturday afternoons. The banner of the local union is awarded every three months to the society that shows the best proportional attendance at its own regular meetings.

WEEKLY REGISTER.

Calls.

ABRAHAMIAN, Sarkis A., of Bangor Sem., to Green's Landing, Deer Isle, Me. Accepts.

BRUCE, Chas. R., Green Mountain, Io., to Plankinton, S. D.

CHAFFMAN, Erwin S. (Pres.), to Market St. Ch., Oakland, Cal.

CHRISTIE, H. D., to Albion, Pa. Accepts.

COURTIER, John E., Williamsport, Pa., to Guy's Mills. Accepts.

GRINNELL, Eugene L., Chassell, Mich., to Steamboat Springs, Col. Accepts.

HARGER, Chas. H., So. Lake Linden, Mich., to Lyons, Col.

JACKSON, Joseph S., Montgomery, Ala., to Lexington, Ky. Accepts.

JONES, Fred V., Kansas, to San Mateo, Cal. Accepts.

LEWIS, Thomas G., Ritzville, Wn., to Colville. Accepts.

PARKER, Fred W., Sheridan, Ore., to Huntington. Accepts.

REXFORD, Geo. W., accepts call to Sycamore, Ill.

RIGGS, Chas. B., Roseville, Ill., to Harrison, Tenn. Accepts.

SNEEL, Chas. Y., Grand Forks, N. D., to Inkster.

STINSON, William C., Plymouth Ch., Providence, R. I., to Pres. Ch., Chillicothe, O. Accepts.

TASKER, Joseph O., So. Barnstead, N. H., to Epsom. Accepts.

WARNER, Chas. C., Morris, Ill., to Pres. Ch. at Florence, Col. Accepts.

WHITLOCK, Frank M., Monroeville, O., to Fellowship Ch., Indianapolis, Ind., where he has been supplying. Accepts.

WINN, Fred E., Brookline, N. H., to Bennington for one year. Accepts.

Ordinations and Installations.

EVANS, Evor, o. Ellsworth, Ct., Aug. 14.

JONES, John L., o. p. Clearwater, Minn., Aug. 14. Sermon, Rev. G. E. Soper; other parts, Rev. Messrs. Wm. Moore, J. H. Morley and David Donovan.

Resignations.

GUNNER, Byron, Lexington, Ky.

JONES, Burton H., Plano, Ill.

PIPES, Abner M., Elk Point, S. D.

SPELMAN, Henry D., Red Cloud, Neb.

WATERMAN, William A., Geneva, Ill.

Churches Organized.

BOSTON, William Lloyd Garrison Memorial Ch., Aug. 23. 103 members.

SAN FRANCISCO, Cal., Pierce St., Aug. 12.



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—dirt without *Pearline*. You can start it easily with things that are dangerous; it takes main strength if you use what is safe. *Pearline* removes the dirt with perfect ease, and with perfect safety. It washes clothes without wear; it cleans house with little work. Let *Pearline* do the washing and cleaning; what it does best, it is best to let it do.

Send Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as *Pearline*." IT'S FALSE—*Pearline* is never peddled, and if your grocer sends you something in place of *Pearline*, do the honest thing and it back. JAMES FYLE, New York.

A CHAUNAUQUA RECLINING CHAIR FREE WITH A COMBINATION BOX OF "SWEET HOME" SOAP FOR \$10.00. THE LARKIN SOAP MFG CO. BUFFALO, N. Y.

Larrabee's Rheumatic Liniment

is an old and valued remedy, which has enjoyed a constant patronage for over sixty years, proving its wonderful worth and efficacy in all painful diseases, such as Rheumatism, Neuralgia, Catarrh, Toothache, Lumbago, Backache and other ailments where pain is an attendant. Try it. For sale by all druggists or by mail, 25 cents.

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 life depends on ery day by simply
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 thing to mother's ERLY COOKED
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 Infantum and tute for mother's
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 culiar to the be boiled—one
 summer months minute's boiling
 and give the is sufficient.
 little one health
 and strength. **Ridge's Food.**

Sold by Druggists or sent by mail on receipt of price, 35c., 65c., \$1.25, \$1.75.

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The Wonderful Weber Tone is found ONLY in the Weber Pianos.



WEBER

Piano is its Tone.

The WONDER of the **WEBER PIANO** is its tone; that is because it is constructed from the musician's standpoint, and in this respect it is distinguished from any other instrument made.

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SUPPLEMENTARY ANNOUNCEMENT.

We had proposed to withdraw the special offer to our subscribers made in connection with these Pictures July 1, 1895, supposing that before that date all would have been supplied who desired them; but we are still receiving numerous orders every day, and we have therefore arranged with the printers for a further supply of the Pictures and shall be able to fill all orders promptly as heretofore.

THE CONGREGATIONALIST'S Oriental Tour was a pre-eminent success. Dr. Dunning's letters in THE CONGREGATIONALIST (there are several still to be printed) chronicle the trip in a fresh and familiar manner. These Pictures superbly illustrate it.

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